

AMERICA

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Chronicle

The War.—The week, which has everywhere been one of comparative quiet, opened on the western front with two attacks made by Australian troops west and southwest of Morlancourt, between the Somme and the Ancre Rivers. In the first they gained 700 yards on a 1,500-yard front; and in the second 500 yards on a 2,000-yard front. At the same time the British improved their positions on the south side of the Lys salient, near Locon. On the north side of the salient the French and the British crept forward by a series of small local gains until they were in a good position to renew their assaults on Mount Kemmel. The communiqués of May 7 reported heavy artillery actions along the entire Flanders front. The German guns pounded the advanced bases behind the Allied lines, from Ypres all the way around the northern curve to Meteren and Hazebrouck, while the Allied artillery shelled the German supply roads. Below Arras, at Neuville-Vitasse, the Canadians successfully raided the enemy's trenches; at Boyelles the Germans counter-raided but were repulsed. On May 8, in a strong local attack the Germans gained a footing at several points on the Allied front south of Dickebusch Lake and midway between La Clytte and Voormezele, north of the Kemmel region. South of La Clytte the French meanwhile advanced their lines, while on the Amiens sector, between the Somme and the Ancre Rivers, the Australians made some slight gains. The later dispatches of the week told of marked activity of both Allied and German artillery on the Vimy and Robec sectors of the British front and south of Dickebusch, also north of Albert, in the region of Mount Kemmel, on both sides of the Luce and the Avre, and on the Hailles-Montdidier sector southeast of Amiens. On May 11 the enemy attacked southwest of Mailly-Raineval, between Hangard and Montdidier, and gained some ground which was subsequently retaken by the French. In the Ypres sector the Allied line rests against the northern slopes of Mount Kemmel, with Hill 44 in the possession of General Pétain's troops. In a vigorous attack near Moreuil Wood, northwest of Orvilliers-Sorel, in the sector east of Montdidier, the Germans were driven back.

The American troops were several times in action.

Berlin claims that "heavy losses were inflicted upon them" southwest of Apremont (east of St. Mihiel, in the "northwest of Toul" sector) and north of Parroy (in the Lunéville region) by a strong mine bombardment. It has been announced that the Americans will be held back of the lines until they are a complete, self-supporting fighting force.

Operations designed to close the port of Ostend were successfully completed the night of May 9, when the obsolete cruiser *Vindictive* was sunk between the piers and across the entrance of Ostend harbor.

The Ostend Raid Since the attack on Zeebrugge on April 23, the *Vindictive* had been filled with concrete and fitted as a block shop for that purpose. The British light forces retired to their base with the loss of one motor-launch, which had been damaged and was sunk to prevent it from falling into the hands of the enemy. The British casualties were slight. The *Vindictive* lies about a hundred yards up the channel with her bows pointing toward the harbor. She probably did not block the whole harbor, but made it impassable for big ships.

An attack on Mr. Lloyd George, the British Premier, threatened to overthrow the British Cabinet. Major-General F. B. Maurice, late Chief Director of Military Operations, charged Lloyd George and Andrew Bonar Law with having misstated and misrepresented military facts in their reports to the House of Commons. The charges brought about one of the most striking episodes in the stormy career of the Premier. They seemed for a while to have staggered the public. While General Maurice staked his reputation and his future career in the army on the substantiation of his accusations the Premier took up the challenge and just as boldly staked his tenure of office on their refutation.

After the appointment of General Foch as Commander-in-Chief of the Allied Armies, General Maurice had made what was considered a disparaging remark about him in a comparison drawn between General Foch's action in dealing with the offensive on the western front and that of the tardy Blücher in coming to the help of the British army at Waterloo. Immediately after the unwarranted

criticism he was removed from his post of Chief Director of Military Operations. General Maurice also charged that the extension of the British line south of St. Quentin was a matter dealt with at the Versailles Conference, and that the impression existed that the British forces were more numerous and strong than they really were. The implication in the accusation was that the Premier had allowed a wrong impression to prevail in defending the Government on the charge of having weakened the British forces in France. General Maurice said that the ministerial statements referred to were known to a large number of military men not to be in accordance with the facts, that such a knowledge was breeding distrust of the Government and that it had been implied that the British armies had failed to hold their ground in the presence of inferior numbers. All these facts combined, he held, tended to weaken the morale of the troops.

The Premier answered the indictment in the House of Commons on May 9, and won a complete vindication. Former Premier Asquith's motion for the appointment of a select committee to investigate the Maurice charges was rejected by a vote of 293 to 106. As to the figures to which General Maurice had taken exception, the Premier showed that not only were they accurate but that they had been taken from the General's Office. As to the implication that the British front had been unduly extended, he proved with documentary evidence that although a regrettable necessity, this action had been taken at the request of the French and with the approval of the War Cabinet and Field Marshal Haig. In conclusion, he pleaded for harmony and union among men of all parties, saying, "I really beg, for our common country, the fate of which is in the balance now and in the next few weeks; I beg and implore that there should be an end of sniping." General Maurice has been put on the retired list.

Rumania has been forced to sign a treaty of peace with Germany. The terms of the treaty strip Rumania of the upper and lower Dobrudja, as well as of a slice of territory on the Austrian frontier.

The Rumanian Treaty

She is furthermore compelled to support a German army of occupation in her conquered territory, to reduce her army to an insignificant number of troops under German control, and to permit German warships along the whole length of the Danube. Rumania is allowed to annex Bessarabia. The treaty practically makes the country a German province.

While the internal dissensions in the Ukraine are growing more and more serious, the German methods in the country are evoking opposition and hatred in all quarters. The situation has become

Crisis in the Ukraine so critical that, according to the correspondent of the Amsterdam Exchange Telegraph Company, the Germans were obliged to dispatch large detachments of Bavarian cavalry into the country. An official Ukrainian report received in Washington states that on May 10 the building in which

the Central Rada sits was surrounded by men in the uniform of German officers and soldiers and men of the Central Rada as well as members of the Government who had assembled for the session of the Rada were arrested and searched.

The charges of dishonesty and corruption in aircraft production made by the sculptor Gutzon Borglum, and which many contend may prove a "boomerang" upon his own reputation, are still occupying official circles in Washington.

Home News

After comparatively brief consideration the House passed the Sedition bill, which originated in the Senate. The bill provides the President with the broadest powers for punishing disloyal acts and utterances. Only Representative London of New York, a Socialist, voted against the measure. National Memorial Day, Thursday, May 30, was designated by President Wilson in a proclamation issued on May 11, as a day of public humiliation, prayer and fasting "to pray Almighty God that He may forgive us our sins and shortcomings as a people and purify our hearts to see and love the truth . . . beseeching that He will give victory to our armies as they fight for freedom . . . and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice and good-will."

Ireland.—Events that threatened the existence of the Government in England and forced the Cabinet to fight for its life, have shelved for the time-being the settlement of the case of Ireland. No official progress in the direction of a solution has been made and affairs

Home Rule and Conscription

are in the same condition as last week. Ireland is solidly committed to passive resistance of compulsory conscription, every parish having taken the pledge drawn up by the Hierarchy after consultation with the Lord Mayor of Dublin, Mr. de Valera, Mr. Dillon, Mr. Healy and Mr. O'Brien: "Denying the right of the British Government to enforce compulsory service in this country, we pledge ourselves solemnly to one another to resist conscription by the most effective means at our disposal."

Editorial comment in England ranges from the bluster of the *Spectator*: "There will be fierce rioting for a time, but as soon as the Irish people see that the Government are going to stand no nonsense and will shoot but not argue they will go quietly," to the moderate views of the *London Tablet*: "It is difficult, therefore, to see why, apart from the question of expediency, which is quite another matter—Ireland, having, as an integral part of the United Kingdom, assumed at the outset her full share of the responsibility for the war, should not now be asked to take her fair part in the burden of service and sacrifice which the war involves."

The question of expediency has been well stated in an appeal sent to the British Government by a joint com-

mittee of the British Trades Union Congress and Labor Party:

It must be clearly evident to the Government that an attempt to enforce conscription would mean not only the shedding of blood of thousands of Irishmen, Englishmen and Scotchmen, but also the maintenance of a huge permanent army of occupation in Ireland. Today every soldier is needed on the western front, yet the Government is proposing a course which will involve the withdrawal of hundreds of thousands of soldiers to engage in a civil war, which will outrage the conscience of the civilized world. Moreover, Irishmen are scattered over the wide world—in America and in the dominions of Great Britain itself—besides large numbers on the western front. The tragedy cannot be local or confined to Ireland. It may easily be the beginning of a world tragedy, in which our last hopes of a fairer future will be extinguished. . . . With all these facts and terrible anticipations in mind, we confidently appeal to the Government immediately to take the necessary steps to avert the appalling disaster which now threatens.

Sir Horace Plunkett, chairman of the recent Irish convention, in a letter to the press paints the situation in somber colors:

At the gravest crisis with which the Empire has ever been faced, the Government have staked their existence on a twofold Irish policy—conscription and Home Rule. They cannot achieve both except at the cost of much present bloodshed and lasting hate. They might achieve the first and by it make the second impossible. In my opinion, they would fail in the attempt and have to go on, leaving both undone. Their successors then would have to find a way out of the worst Irish situation in my memory, which goes back to the Fenian days, fifty years ago.

Although he despairs of any settlement if conscription is made compulsory, he nevertheless entertains hopes of a way out of the tangle if the Government would drop the enforcement of the program of enforced service and leave it to the Irish sense of right to determine the question by voluntary recruiting in their own Parliament:

I believe the Government could not only satisfy the reasonable aspirations of the Irish at home, but also get them to follow voluntarily the instincts of the chivalrous race and the example of their kinsmen and sympathizers throughout the United States and the British dominions. There is only one alternative to the disastrous policy upon which the Government has embarked, namely, to set up immediately a responsible government in Ireland. The report of the convention has shown this could be done with the support of a large body of Nationalist and Unionist opinion. The Government should pass through Parliament without delay the necessary legislation as a war measure. The moment the bill is passed an Irish executive committee, broadly representative and composed of responsible men who would not shirk the burden of their brief authority, should be appointed and given the task of setting up a Parliament as quickly as possible, promoting voluntary recruiting and generally carrying on. The Irish people, given their own instrument of government, would quickly show the world their real attitude in this war.

Not all agree with Sir Horace Plunkett in his hopes for the success of voluntary recruiting in the event of Ireland's being given her own Parliament and a free hand to deal with her contribution to the armed forces of the Empire, but there is practical unanimity in the

conviction that the proposed enforcement of conscription without the concession of Home Rule is doomed to certain failure. Nor is there any evidence of confidence that the enforcement of it, even with the concomitant granting of Home Rule, will have any measure of success.

Compulsory conscription is universally regarded in Ireland as a violation of essential rights. Cardinal Logue's message to the meeting at Armagh crystallizes the sentiment of the people: "I am heart and soul with the meeting at Armagh. Forcible conscription is an outrage on the clergy and people of Ireland. There is nothing for it but passive resistance to it in every shape and form."

The *Irish Catholic*, while deprecating denials of England's right to legislate for Ireland, is no less outspoken than the Cardinal on the conscription issue:

For ourselves let us say at once that we do not believe that much, or anything at all, is to be gained by calling in question the competence of Parliament to enact laws that are legally binding upon the people of this realm of Ireland. We prefer to challenge the action of the Government on the ground that the proposed legislation is unjust and immoral, and, therefore, not binding upon the conscience of the Irish subjects of the Crown. This view of the conscription proposals is clearly implied in the criticisms of our Bishops, who have already spoken, and who have now given a clear lead to their people.

Mr. Devlin goes into more detail and takes his stand on the broad principle of the right of peoples to self-determination:

Today, from every corner of Ireland, from Antrim to Cork, from Galway to Dublin, there has gone forth the mighty expression of a nation's indignation, evoked by this outrage against the people's liberty. The endeavor of one nation to conscript another is a principle we cannot accept or acquiesce in; if we did we should be in reality and in truth the slaves they think us to be. We here in Ireland have the right to demand that the policy of self-determination, which we understand is the doctrine of our rulers, should operate in this country. If they are fighting for small nations, and the right of small nations to determine their own destiny, then we say we also take our stand upon this principle of self-determination, and we will be conscripted when we decide ourselves that we should be conscripted.

We tell them further that they make themselves a byword throughout the world when they talk about the rights of small nations, and deny its application to this small nation—one of the most ancient, most highly civilized nations in Europe, the nation which, with its splendid Christian ideals, has been an exemplar to humanity, whose sons have carried the banner of truth, liberty and justice in every quarter of the globe. What up to now has been the achievement of these, our masters, who are our masters only by virtue of their superior military power? Do not imagine that all England is in favor of this policy. All that is thoughtful in England, all that has prescience and observation, look upon this policy as mistaken and criminal.

Cardinal Logue's statement that the Pope was in no way responsible for the attitude of the Irish Hierarchy in their opposition to conscription having proved insufficient to stay the spread of this falsehood, the Most Reverend John Harty, Archbishop of Cashel, took occasion in the course of a speech, made at Thurles, May 6,

to declare that all talk about any action by the Pope in the matter of resistance to compulsory service arose in the imagination of some English bigots who had attempted by a cry of "No Popery!" to intimidate the Irish Bishops. The Irish Bishops, he said, had interfered in the conscription issue because moral and religious questions were involved.

Rome.—The Holy Father, true to the course which he has unswervingly adhered to from his accession to the Pontificate of striving to effect a restoration of the reign of justice to the world, has addressed

Prayer for Peace a message to all peoples in which he urges all to unite in prayer on the feast of Sts. Peter and Paul, June 29, for the cessation of the evils which are tormenting humanity. He bids the world lift its eyes to God and to put its trust in Him. He calls attention to the fact that the anger of God at the sins of mankind must be placated, if He who is the arbiter of human events is to intervene and bring back to a storm-swept world charity and justice. The best way to appease His wrath and to propitiate His offended majesty is the Divine Sacrifice of the Mass, which all Catholics and all priests are to offer with the intention of hastening the advent of peace, joining with the Holy Sacrifice humble prayer and persevering supplication that the supreme desire of all be granted and that justice be restored. A special prayer is to be said during the Mass of Sts. Peter and Paul, imploring Almighty God to have pity on His children.

Russia.—In a letter printed in the February 2 *Illustration*, General Yanouchkevitch, Chief of the Russian General Staff, maintains that his deposition, made before the Senate in the Soukhomlinof case, was not taken down correctly and that the German press "spread absurd rumors" about what he said regarding "the subject of the orders for and the day of the Russian mobilization." He now declares:

I affirmed, in my deposition and before, that the Germans were ready before we were, because they had the advantages of that secret mobilization which does not exist in Russia. Then I related how on July 29, 1914, when in accordance with the Emperor's orders, I was in conversation with the German military attaché, Major Egeling, I informed him that if the mobilization of the Russian army *should take place* on the German frontier, it would by no means be done with a view to aggressive measures against Germany. I then assured Major Egeling that it was the contour of the Austro-German frontier which would force us, *in case of mobilization against Austria*, to mobilize the troops on the German frontier as well. To this it was that the German military attaché had the audacity to reply with respectful irony, that it little mattered as he was "sure that the Russian mobilization had already taken place." It was in vain that I assured him of the contrary and gave him my word of honor, as Chief of the Russian General Staff, that orders for the mobilization of the Russian *had not yet been given*; that, according to our Russian law, known as well to him as to me, it was not possible to mobilize our army without a ukase from the Senate being published and known to all the

people; that the reservists could not otherwise be called up. The German officer firmly maintained that he was certain of the contrary.

Outraged by this audacity, but willing to believe that it was a misunderstanding, and anxious to avoid any chance of a catastrophe, I offered to give Major Egeling a written denial on the spot; but he refused. And it was this that convinced me that Germany wanted war and was only seeking a mere pretext. I immediately informed the minister Soukhomlinof of the matter. *Mobilization did not take place on the German frontier until July 31.*

As Germany has always maintained that she mobilized her forces only because Russia was discovered to be getting ready to attack her, this letter of General Yanouchkevitch is of great importance, throwing, as it does, new light on the solution of the question: Who began the war?

According to an Associated Press dispatch from Harbin, Manchuria, Russian officers of all ranks, in a pitiful state of destitution, have been flocking there from all

Refugee Officers' Sufferings

parts of Siberia, seeking to enlist as private soldiers in the British and American armies. They escaped from large military centers only after undergoing great hardships and much suffering at the hands of the Bolsheviks. Revolting troops shot their officers, and in some instances the latter's families, and in those regiments where a semblance of discipline remained the officers were first degraded and then set at menial tasks which they found so unendurable that many committed suicide, while others who resented the indignities heaped upon them were brutally tortured and murdered. A number of those who tried to escape by making the long journey to Harbin were caught on the way and killed.

An American who recently returned from Russia reports a condition of chaos in the country, saying:

The country has reached the zenith of individualism. Every one is out for himself. Justice is dealt on the spot by the people who happen to be around. Meetings are called on the slightest pretext for discussion and action.

The Government issued forty-ruble notes, about the size of postage stamps, and there were numerous counterfeits. Some of the counterfeiters, in their naïve Russian way, printed on the top of their spurious notes, "Ours is as good as the Government's"—and they were.

Germany is getting very little out of Russia now except food, and even the raising of the crops has been neglected utterly, so that the country will face starvation by the end of the year unless radical steps are taken in the meantime to insure a food supply.

In the hope of bringing relief to the stricken country, an American League to Aid and Cooperate with Russia has been formed with Frank J. Goodnow, the head of Johns Hopkins University, as president. At the first meeting of the League held in Washington, May 2, resolutions were adopted expressing confidence in the Russian people and pledging the "energy and full force" of the organization "toward effectively safeguarding our common liberty and toward throwing off the yoke of autocratic power, to the end that the world may enjoy a lasting peace and fair dealing between all nations."

Prohibition, the Mass and the Supreme Court

MICHAEL KENNY, S.J.

THE Constitution was ratified as a national instrument and not as a mere compact between States, but mostly by narrow majorities; and strict construction held wide sway till Jefferson, its leading exponent, discarded it in 1800 to effect the Louisiana Purchase. Popular approval of this achievement and the national self-consciousness that grew out of the war of 1812, and buoyant western expansion strengthened the national Government; but the strongest nationalizing factor was the Supreme Court, which, under Chief Justice Marshall, brought first into exercise the large powers granted it by the Constitution. As member of the Virginia Constitutional Convention, Marshall had said: "To the judiciary you must look for protection from an infringement of the Constitution"; but he held it no infringement to limit the powers of the States, as in the Dartmouth College case, for the protection of individual rights, nor to allow Congress a liberal use of "implied powers," in a famous opinion which has close pertinence to our present question: "Let the end be legitimate, let it be within the scope of the Constitution, and all means which are appropriate, which are plainly adapted to that end, which are not prohibited, but consistent with the letter and spirit of the Constitution, are constitutional." This has become an accepted principle of constitutional interpretation; and hence the converse should equally control: Let the end be legitimate—as the continuance of a "mode of worship" coeval with the Constitution assuredly is—all means and laws which, though not prohibited, are inconsistent with the letter of constitutional acts and the spirit of the Constitution, are to be considered unconstitutional.

The Civil War, as successful wars are wont, expanded the central Government's powers; and the Supreme Court, enlarging the Marshall doctrine, usually interpreted them to extend to whatsoever the Constitution did not forbid. This tendency has been operative even to our day, and the Constitution has been found at times strangely complaisant.

Whether we approve or disapprove the evolution, the fact is obvious. The Supreme Court has jurisdiction in all such cases as implied State or national prohibition of Sacramental wine, if only because it has frequently exercised it. Article III of the Constitution gives the Supreme Court either original or appellate jurisdiction, "both as to law and to fact," in almost every conceivable case "in law and equity, arising under the Constitution, the laws of the United States, and Treaties made, or which shall be made, under their authority"; and in "Texas v. White" and numerous other decisions, the Court has itself formally asserted its far-reaching powers. The danger lies

not in the limitations of its jurisdiction, but in the undue extension of it to justify executive encroachments, insidious or open. The words of laws and constitutions should be interpreted, as Justice Story defined, "in their natural sense, and not in a sense unreasonably restricted or enlarged"; that is, implied powers must be really implied, and the Courts should apply the "rule of reason" reasonably.

We have no reason to fear such application. Fundamental law, compacts, treaties, custom, judicial precedent, enforce our natural right to exercise our "mode of worship" unrestricted, and therefore to procure the elements requisite for its vital and essential act. "You take my life when you do take the means whereby I live." Religiously, the Mass is our life; and true wine, that which Christ used and the Church has ever ruled indispensable, is a means essential to its living. That laws prohibitive of such wine are destructive of our freedom of worship, and therefore are, and should be declared, unconstitutional and invalid, needs no further elaboration. That the Supreme Court will actually so declare is a presage of future contingency which none but a prophet may utter of any body of fallible and more or less flexible interpreters.

The Supreme Court has been the mainstay of the U. S. Constitution, laws and treaties, making them in fact what the Sixth Article defines them, "the supreme law of the land." Its guardianship of our organic law is the unique American feature of what Gladstone termed "the most wonderful work ever struck off at a given time by the brain and purpose of man." The Supreme Court has executed its trust with wisdom and fidelity. By sound and broad-visioned interpretation it has, with rare exceptions, exercised wise restraint on hasty legislation and biased construction, and beneficently evoked the latent powers of the Constitution.

But the Supreme Court is human. Of different origins, traditions and environment, its members hold different views on political, religious and social questions; and that they are influenced thereby appears from the fact that on questions of political bearing they usually divide on party lines, and when feelings run high and views are dominant their decisions follow the popular bent. They are influenced like others by the atmosphere that encircles them, and this circle of influence compasses the nation. It is therefore incumbent on us to purify this atmosphere and eliminate or neutralize its vitiating elements.

We must continue resolutely to insist on our constitutional rights, individually and collectively, and support them from the ample legal and historical sources at our disposal. We must make it clear to the people at large

that any prohibitive law which in effect prohibits our essential worship not only inflicts a great wrong upon us, but also upon them, inasmuch as it undermines those fundamental rights which are the basis of our common liberties. We must not quibble over technicalities nor let the occasional obstacles affright us that necessarily arise

in the centuried paths trodden by not a few devious lawyers and legists. We must stand on the plain sense and intent of our organic laws, our customs and constitutions; and we must, in all loyalty, sedulously abstain from lightly picking flaws in the defense of our friends and playing devil's advocate for our enemies.

The Trail of the "American Patriots"

ISMENA T. MARTIN

THROUGH the leading cities of the United States and Canada bands of fanatics are operating under various *noms de plume*, afraid to face the sunlight. Offices are maintained in the heart of the cities in which the tribe congregates, but no sign over the door tells the name of the occupant, or the nature of the business transacted. The city and telephone directories are equally vague, usually listing the managers as "organizers" or "club organizers." Why this secrecy? Hush! The "American Patriots" are within! They are the only body of men joined together in a common cause, ashamed to wear a badge of their lodge, ashamed to admit membership. Their one aim is to overthrow the Catholic Church, their binding tie, common hatred for their Catholic fellow-men.

The Methodist Church stands convicted as a sponsor of this band. In New York State it operates as "The Great Secret Order," with Bishop Burt, of Buffalo, State Master. This good Methodist Bishop is known to fame as a political worker of the Methodist Episcopal Church, and was for some few years its resident European Bishop. Think not that the divine is wearing a badge to identify him with the latest anti-Catholic movement. The proof, however, is at hand to show that he is the head and tail of the tribe in New York State.

An illiterate wanderer who helped out Brother Burt in recent political work in New York State is at the head of the movement in Maryland, the cradle of religious liberty. Certain Methodist churches have been used for meeting-places, where candidates have been initiated to further the anti-Catholic campaign and to set brother against brother. The Baptist Church has stood loyally by its Methodist sister, and both are teaching their congregations anew to pray for the destruction of Rome.

The "Patriots" are next heard of in Michigan, where they are still working in the dark. They do not even own up to the title, and when a ray of light points their way they run to cover. Only a handful of the nondescript appear at their public meetings, and only the rabble come out in the open. The headquarters are in a Detroit office building. The members are ashamed of their membership and Detroit blushes for the organization.

A physician, whose sickly smile preordained him as a fit model for a statue of intolerance, folds his arms and

beams down upon his brothers-in-arms at public meetings. A minister in charge of a Baptist church on the edge of the city manfully takes his stand with the defamer of Catholicism, and a dapper little negro lawyer completes the trinity. The physician smiles upon the minister, and is rewarded with the choicest brand of ministerial approval, while the negro, trailing behind, is proud to be permitted to touch the hem of the garments of his bosom companions. These three men, of infinitesimal minds, and of even less influence, fondly imagine that they hold in the hollow of their hands the fate of the Catholic schools of the great State of Michigan.

These "patriots" ushered in May Day by bringing Sidney J. Catts, Governor of Florida, to lecture throughout Michigan on "Americanism." Under that deceiving title the Florida Governor explained how and why the Catholic schools should be legislated out of existence, via the constitutional-amendment route, that darling of the bigots. He punctuated his address with vitriolic attacks upon the Pope, the Church, the priest, the nun: indeed, on everything Catholic. In Detroit he held two meetings in the Detroit Armory from which thousands of Detroit Catholic boys so lately marched away to France, to fight, and if need be, to die, that liberty might live! To the credit of Detroit, however, let it be said that not a corporal's guard turned out to listen. The newspapers ignored the meetings, and though 10,000 invitations were sent out through the mails and in other ways to the members of the Methodist and Baptist Churches, the elect were afraid to come out in the open. Among the two or three hundred people gathered in the Armory to hear the lecturer, not one was of sufficient importance to be taken seriously.

The men who financed the affair kept well in the background. Men who hobnobbed with Catts in Washington last December during the Anti-Saloon League convention, knew him not in Detroit. He came into the city unheralded and went out unsung. He dined alone. He was kept aloof by his keepers. During his lecture the Governor let the cat out of the bag, for he called the Methodist Church the mother of the anti-Catholic movement, even though he did so unconsciously. The men who spoke for a liberal collection adroitly referred to the fact that every "patriot" should be represented when the cash

was counted. The envelopes passed around were labeled "Patriotic Fund" and for "patriotic purposes."

At the first meeting a man from out in the State was pressed into service as chairman. The second evening the minister presided and was introduced as one Detroit citizen who "had the courage to sit on the platform"—with Florida's Governor. This follower of the gentle Nazarene took pride in introducing the speaker as a man who had made his campaign for Governor of Florida

on this issue we are presenting tonight. He was elected Governor against almost insuperable odds, with a combination of forces against him. The liquor traffic was against him, the hirelings of the Church of Rome were against him—all the weight of that sinister body was hurled against him. But, with the great propaganda which he spread amongst the people, to the great chagrin and the great surprise of the politicians, all who controlled the votes of the Church of Rome, and the liquor interests, this man was elected. So now, a Baptist preacher sits in the Mansion House, Governor of Florida.

To add a touch of Baptist culture to his introduction, the minister added: "One of the nicest things about his campaign was, I think, his stand that nothing but the American flag should decorate a platform from which he spoke, and that no flag should ever hang over the American flag in Florida." Catts was plainly annoyed because he was "used to talking to acres of people in Florida," and he bemoaned the fact that the almost empty Armory gave mute testimony to the cowardice of his financial backers. For he said:

Hear me talking. There's nothing to be afraid about in this amendment. It simply means that all residents of the State of Michigan, between the ages of five and sixteen years, shall be compelled to attend the public schools, and that the Legislature shall enact appropriate legislation to enforce the law. We have this same amendment in Florida, only we don't bother calling it an amendment to anything. We simply call it compulsory public education. You have it exactly as we have it in Florida today. I am afraid there is something wrong here in Michigan. Every one seems to be afraid. The preachers are afraid; the ministers are afraid; the D.D's the LLD's, the A.S.S.'s are afraid—all afraid of this amendment and of the Catholic machinery. It was the same thing in Florida. All the big preachers were afraid. Not a single church or minister, except the Methodist, fought with me in Florida. After I won, they were all with me. But, bless the Methodist Church, it fought with me, like a tiger, to the last ditch. I want to say right now, that if it wasn't for the Prohibition party—seven men I could name—I would never be Governor of Florida. The Democrats put me out of the party twice—once by passing a bill that no man could make his campaign on a denominational issue. So, the Prohibitionists put me on their ticket.

Such is the confession of Catts himself, made in a public meeting. The Prohibition party put him on their ticket, and the Methodist Church fought "like a tiger, to the last ditch," to drag intolerance into politics and to put into action a campaign of infamy unequalled in the annals of American history.

Governor Catts has been imported into the State of Michigan to vilify the Catholic Church and people. The Pope of Rome is keeping him awake at night. He screeches for another Garibaldi, while the Methodists

applaud. Behind Catts and his program is a well-financed, carefully laid plan of attack, aimed directly at the Catholic Church and her institutions. Who is back of the movement and what forces are giving it impetus will be discussed in another article.

Catholic Organization in France

COMTESSE DE COURSON

THOSE who have occasion to follow the religious life of France, seen from within, will have noticed that the French Catholics are learning, more and more, the value of joint action and the usefulness of combined efforts. Individual action and influence have always existed among them, but they have now understood that to "fight the great fight" certain organization is necessary, and this conviction is in keeping with a movement that is general and world-wide, outside the sphere of religion. Socialists are everywhere strongly banded together; syndicates, created by the working classes for the defense of their material interests, exist in all countries; the Church, according to her custom, is ready to encourage all the social movements that are conducive to the welfare of her children, and in France she is mingling more and more actively with the social life of Catholics.

Several important organizations have brought her influence and her teaching to bear upon classes of people that hitherto depended on their individual action to keep them in touch with religion. By uniting their aspirations, hopes and efforts on a common standpoint they are stronger to resist human respect, they are soothed and supported by the human sympathy that is the outcome of a common faith in God.

The *Union Catholique des chemins de fer*, founded for railway servants some years before the war by a zealous priest, the Abbé Reyman, is flourishing in spite of adverse circumstances. The 50,000 men who glory in their name of *Cheminots Catholiques* are excellent public servants; indeed, it is impressed upon them when they become members of the *Union* that proficiency and devotedness in the discharge of their professional duties are an essential part of their duty to God.

To evangelize these harassed and overworked railway men is no easy matter, but they are now grouped together with a method that speaks volumes for the practical spirit of their directors, and their religious instruction is well looked after. Indeed, the Abbé Reyman rightly believes that faith must be built on strong foundations if it is to withstand the difficulties that must arise; his *cheminots* have not much time to study and to pray, but their meetings are so arranged that a brief and solid religious instruction is an essential part of the program. There are now many women employed in the French railways and the *cheminotes* are as satisfactory as the *cheminots*. They filled Notre Dame the other day and were warmly welcomed by Cardinal Amette. Before the war the banner of the *Cheminots Catholiques*, with their insignia, an engine at full speed, and their motto, *Fidem Servavi*, was

well to the front at all ceremonies; it was conspicuous at the Congress of Lourdes in July, 1914, only a few days before the war broke out, a war that was to tax to the utmost the faith, self-sacrifice and patriotism of the *cheminots*, who, let us hasten to add, proved equal to the occasion and whose faithful service was of untold value to their country.

The *cheminotes*, as the feminine members of the *Union* are familiarly called, have lately put in a petition that proves how a desire to know and to understand what they believe dominates their religious attitude. They ask that lending libraries should be established near the big railway stations for their use and they add that books on religion would be welcome, as they realize the necessity of completing their religious instruction. This request confirms an observation that was made some years ago by those interested in social work: the religious revival in France, in all classes, is marked by a wish to learn, study and to be informed. Mere sentiment is no longer the fashion; the present generation has a practical spirit in religious as well as in mundane matters, and we all know that the faith built on solid foundations, well-informed and enlightened, is the strongest.

Another class of women workers has also founded a *Union* of practical Catholics among its members. The *P. T. T.*, as they are generally called, are the young girls and women employed in the post office, the telegraph office and the telephone exchanges. They are many of them well-informed women who belong to the middle class that constitutes an important and influential portion of the French nation. In the ceremony that took place at Notre Dame on February 10, 1918, the *P. T. T.* were in force and the collection was taken up to form libraries and study-rooms for these earnest young workers. The Cardinal Archbishop of Paris, who is warmly interested in the *cheminotes* and in the *P. T. T.*, was there to welcome both, and the great basilica, so closely connected in the past with the history of France, opened wide its doors to admit these women, who represent a new France, the France of the future. This idea that these women hold in their hands the future generations of Frenchmen was developed by an eloquent Dominican, Father Gillet, who, while speaking of "The French Woman of Tomorrow," drew a picture true to life of the French woman of today: earnest, practical, eager to learn and strong to act, better developed than the woman of the past because of the part she is called upon to play in the struggle for life.

Catholic unions, founded on a common faith, exist in other centers. Thus, in the big Paris shops, where hundreds of men and women are employed, the Catholics are banded together in order to help, support and encourage each other in a life where material cares easily crowd out the spiritual element. At Notre Dame these patriotic men and women had a Mass said for those of their comrades who have fallen in battle. The celebrant was an elderly priest, who was ordained at the age of fifty, and who during many years was accountant at the *Bon Marché*,

one of those big emporiums well known to American tourists. Many of the higher employees of this and other large shops were there, besides hundreds of less important workers, and their excellent attitude impressed all present. Where the bond between the associates is their religious faith it brings sweetness and strength into their lives, together with a feeling of brotherhood that is a powerful incentive to well-doing.

The same bond unites the young workwomen, commonly called the *midinettes*, who are busy in the fashionable shops of the wealthy quarters of Paris. For these girls religious services have been organized, *les Missions de midi*, which take place at a quarter past twelve o'clock, when the girls troop out of the shops for lunch, and they naturally take place in churches situated close to the fashionable dressmakers or milliners. The services are brief, so as to leave the girls time for their mid-day meal, but the thirty minutes are well employed. A spirited *cantique* and a clear, concise and well-chosen exposition of some essential point of Catholic doctrine are followed by Benediction of the Blessed Sacrament. Then the services are over and the bright-faced *midinettes* who fill the church step out blithely into the sunshine. During these thirty minutes they have been taught, they have prayed and the Master's blessing has come into their lives. These lives are often spent in an atmosphere where religion has no place, but we hear marvelous tales of the good seed cast in these ignorant souls by the *Missions de midi* bringing forth ample fruit.

Religious ignorance is at the root of the irreligion of France; it has been carefully fostered by the so-called neutral schools and from the schools has reached the families of the working classes, where Catholic habits and tradition have gradually died out. Before the war the extent of this religious ignorance was only suspected; the war made it appear as an alarming fact. On February 20 an impressive report was read on the subject at the *Journée diocésaine* of the diocese of Paris. The reporter, the Abbé Verdier, pointed out the gradual growth of "religious ignorance" throughout the country; it has made deplorable progress since two generations ago, for Jules Ferry and Paul Bert un-Christianized the French elementary schools and officially banished even the name of God from the school books. The number of unbaptized soldiers at the front, the hopeless ignorance of many wounded men, whose mind is a blank as regards religion, the neglect of Catholic practices in families that are more ignorant than hostile, are some of the results of the campaign carried on by the successors of the men mentioned above. To this great evil the religious and social works just described bring an efficient remedy. It will take time to train a more enlightened and more religious France, but God's best and greatest works are slow to develop. Moreover, a new people must be created, taught and trained, but the ordeal of the war will have prepared this renovation. For are not sacrifices, bereavements and pain God's most eloquent messengers and missionaries?

When "Leonardo's Message" Did Not Fail

JOHN CONOLEY

IN the issue of the *Literary Digest* for April 20, 1918, there is a very interesting and significant article to be found under the caption, "When Leonardo's Message Failed." Professor Fred Newton Scott, of the University of Michigan, "in experimental mood, armed with some large photographs of Leonardo's (da Vinci's) 'Last Supper' and 'Mona Lisa,' . . . descended upon the public schools of a large city to find out, if he could, what impression young folk get from famous paintings." The professor began his experiment with the very youngest pupils, in order to get "unsophisticated judgment." He showed the picture of the "Last Supper," asking such questions as "What are these men doing?" "What are they saying?" "Why don't they eat supper?" The result of the experiment, characterized by the *Literary Digest* as "amusing reactions," is recorded in the *Inlander* (Ann Arbor) as follows:

"In answer to the question what the people in the picture were doing, one little girl said that it was a party, *an opinion to which all the rest gave their assent.*" Not one single child had the slightest idea as to the significance of the picture, and the nearest to anything like recognition of the figures in the picture was the very vague remark, "They have long hair." This remark was made by an "eager mite of a girl," who spoke "solemnly," and Professor Scott thought her remark was "about up to the average of contemporary art criticism."

But the really tragic moment in this experience arrived when the question was put, "Who is the central figure?" We are told that "there was no hesitation or doubt in the minds of those who raised their hands, and while the rest nodded their heads in approval, one tiny child lisped in awe-struck accents, "George Washington." Rather paralyzing, is it not?

Now it is to be remembered that Professor Scott's investigation was not conducted with a view to exposing the religious ignorance of a given number of children in "the public schools of a large city." His purpose was a very innocent one, i. e., to indicate "that great paintings are not necessarily self-interpreting." There would seem to be little need for such a demonstration when one recalls the classic story of the young woman who, while making a hurried visit to St. Peter's, glimpsed the famous "Last Communion of St. Jerome," and called aloud to her mother lagging behind, "Oh, Ma, look! Here's the 'Dying Gladiator.'" Then, too, one has but to remember that the cubist masterpiece "Nude Descending a Staircase," may be rightfully assumed to be anything from "a streak of greased lightning" to the tail of a kite, in order to agree wholeheartedly with Professor Scott.

Undoubtedly, "the right interpretation of a picture" is "a matter of education," but one may justly find fault with the Professor's further conclusion, i. e., that the right interpretation of a picture is also a matter of "knowing the circumstances of its production, and the trend of ideas at the time when it was painted." However, the one important result of Professor Scott's experiment was the discovery of an appalling ignorance on the part of a number of children in "the public schools of a large city" with regard to the life and personality of Our Lord Jesus Christ and the New Testament personages so closely associated with Him. Any child, of any age, in any school, would instantly have recognized Charlie Chaplin, Douglas Fairbanks, or Mary Pickford. We may even assume that President Wilson would have been identified without hesitation. But where the figure of Our Lord and Saviour is presented to a given number of primary-grade public-school children, He is immediately confounded in their unenlightened minds with George Washington!

One will forthwith conclude that the cause of such overwhelming ignorance is the lack of education, and rightly so. But why this lack of education? Is this a Christian nation? Are we a Christian people? Certainly we have excellent reasons for believing that we are. The land is dotted with cathedrals and churches, hospitals and asylums, religious institutions of every denomination, all erected to the greater glory of God, and as so many evidences of our common faith in Jesus Christ, "Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Ghost of the Virgin Mary, and was made man."

Moreover, we are, as a nation, inordinately proud of our public-school system. It is looked upon as the last word in efficiency, and one word said against it is sure to bring a howl of protest from every corner of the land. Even more, "The Little Red School House and the Bible" has been made the battle-cry of more than one political party, organized for the sole purpose of defeating the efforts of Catholics to secure "a place in the sun" for their parish schools.

Notwithstanding all this, we find that the children in "the public schools of a large city" are so totally unfamiliar with the life and personality of Jesus Christ that a picture representing Him and His Twelve Apostles seated at the table of the "Last Supper" is recognized as a "party," and Christ Himself confounded with George Washington! Where does the fault lie? Is it with the public-school curriculum or the local Sunday schools? These same children are probably being taught every conceivable primary "wrinkle." Undoubtedly they

are all able to weave strips of red and white and blue and yellow and green paper into wondrous and useless articles, to cut out letters, and paint conventional designs of tulips, pansies, and forget-me-nots. They are taught to keep their teeth clean, to breathe through their noses, to walk straight, to dance folk-dances, to sing songs, and to play health-games. They know George Washington, Abraham Lincoln, and Woodrow Wilson "as the rings on their hands." But Jesus Christ is a *total stranger*. They know less than nothing of what took place "in the night in which He was betrayed," for to these children a representation of the "Last Supper" is "a party."

In the Sunday school, it is safe to say, these same children are taught that it is proper to put pennies in the mission-box; that Joseph's coat was of many colors; that bears devoured the naughty children who shouted "Go up, thou bald-head" at the venerable prophet. Nay, more, they may know that Catholic children are superstitious persons with whom one may not safely play. But of Him, whose life and bitter Passion constitute the reason of their presence in Sunday school, they can make no more intelligent remark than that he has "long hair."

One understands perfectly that there is no living man who can unerringly trace and interpret the mental processes of children. Nor will one be found who will unhesitatingly explain to us the peculiar mental "twist" that makes a given child seriously regard the portrait of a beautiful woman, and then say "See the pretty horsey!" Neither Froebel nor Montessori has reached the plane of infallibility in their diagnosis of the child-mind, and certainly the public schools of the country are not overmuch given to psychological research and the making of comparative studies of the results of their work. So the presence here and there in a given public school of a child who fails to recognize the da Vinci "Last Supper" as anything more solemn than a "party," and who confounds Jesus Christ with George Washington, may mean nothing more disastrous than that this particular school has its percentage of pupils who excel in the matter of religious ignorance, or are defective mentally and unable to differentiate between persons.

But in the Scott experiment we are brought face to face with entire classes of little children whose ignorance of the life and person of Jesus Christ, the central figure of the faith which their parents profess, could be no more dense if they lived in the wilds of Darkest Africa. The comparison is really unfair to Darkest Africa, for it is safe to say that the primary-grade children in the schools of the Trinitarians, at Benadir, or any of the African mission schools under the patronage of the St. Peter Claver Society, would have been able to grasp sufficiently well "the message of Leonardo," at least to identify the figure of Jesus Christ. It is impossible to find a more scandalous indictment of the present system of education, which points to the cosmopolitan nature of

the public schools as justification for the exclusion of religious instruction from its curriculum.

One agrees, of course, with Professor Scott, when he says it would be "hazardous" to generalize, and surely it would be unfair to draw sweeping conclusions, or to make odious comparisons. Thus far our attention has been drawn to "the public schools of a large city," and to offset the depressing account of the ignorance encountered there, the following account is given:

"In experimental mood," armed with the *Literary Digest* of April 20, and its small reproduction of the da Vinci "Last Supper," I went direct from the reading of Professor Scott's article to the cathedral parish school. I was accompanied by another priest of the diocese, who went along to record the result of our experiment. We went at once to the primary grade and explained the purpose of our visit to the Sister-in-charge. We took seats in the hallway, and the children were sent out to us one by one, care being taken that the children examined were kept from communicating with those yet to be questioned. There were twenty-eight pupils in the room. Of these eleven were six years old, nine were eight years old, four were seven years old, three were nine years old, and one, a Protestant child, was ten years old.

The questions asked were: (1) What does this represent? (2) Who is this, pointing to central figure. (3) Who are these others? (4) What are they doing? (5) What is Our Lord doing? This last question was asked only when the identity of the figures had been established. The result, as compared with Professor Scott's very discouraging experience in "the public schools of a large city," was most consoling.

Not one child failed to recognize the picture as a representation of Our Lord and His Apostles. Each one pointed out the figure of Christ. Two of the twenty-eight said they were "eating," but gave no further explanation. Twenty-six said they were "eating the Last Supper." Twenty-one said "Our Lord is changing the bread and wine into His Body and Blood." One said "Our Lord is making the Blessed Sacrament." Another said "Our Lord is giving the Apostles Holy Communion." One boy, aged eight, attempted to quote from memory the words of institution, saying: "Jesus took bread and gave it to His disciples, and said: This is My Body. And then He took the chalice and said: This is My Blood." One little girl aged seven said it was "a picture of the Last Supper on Holy Thursday." Eight children failed to recognize the Apostles individually. Twenty pointed out St. John, and fifteen identified Judas. The important point is this: Not one child failed to grasp the religious significance of the picture. Only two failed to realize what was being done. Every child in the room was able to recognize the figure of Jesus Christ.

Now comes the question: Did these children grasp what the *Literary Digest* calls "Leonardo's Message"? There can be no doubt of it. Possibly Professor Scott would be disappointed at their failure to apprehend "the

meaning of the attitudes and gestures . . . The animated movements of the hands, so characteristic of Italians and southern peoples generally." But these parish-school children were neither "mystified" nor "misled" by these characteristics. They recognized at once the import of the picture, its religious significance, and the central figure therein, while no small percentage of them were able to go into details as to what was being done.

It is quite possible that not one of these children has even so much as heard the name of Leonardo da Vinci mentioned. They have, perhaps, no more idea of "the circumstances of its (the picture's) production" and "the trend of ideas at the time when it was painted" than they have, as Professor Scott says, "why the Pythagoreans objected to beans." But they interpreted the picture rightly because they have been carefully and painstakingly instructed in the historical facts depicted by the artist, and have been brought to that fine point of acquaintance with the life and personality of Jesus Christ and His Apostles that will enable them to recognize Him, and them, whether they be portrayed by a Leonardo da Vinci on a stretch of canvas that is one of art's heirlooms, or in the horribly crude oleograph that sells "three for a quarter."

"The right interpretation" of this particular picture is indeed "a matter of education." Far be it from me to conclude that the system employed "in the public schools of a large city" is inefficient, or that public schools generally are primarily intended to retard the progress of religion by excluding instruction in it from the daily program. I have my own opinion, but that is another matter. I offer, however, for serious consideration, the total failure of the younger pupils of "the public schools of a large city" to grasp the significance of Leonardo da Vinci's "Last Supper" as opposed to the instant recognition of the personages portrayed and the general meaning of the picture by the primary-grade children of a given parish school where religious instruction forms part of the curriculum.

The Hills of Perugia

JOSEPH WICKHAM, M.A.

WHEN on some fortune-favored afternoon you will stand on the garden terrace of the old Papal citadel in Perugia and look down over the valley and the wide-circling Apennine hills, you will be living an hour which may be reckoned among the choicest your years will give you to enjoy. There is no picture in the world that can fill the imagination more nearly to satiety than the prospect here. Look at all those billowy little hills below you, with their wonderful silent cities. There is Assisi blossoming like a flower on Monte Subasio, like a flower of St. Francis, who has given her eternity; and there is Spello, an exquisite vision in brown and gray; Foligno is there, offering her face to you, a lovely mosaic that you would fain possess; Trevi smiles sweetly in the growing distance; farther away rise the towers and spires of Spoleto, with Monte Luca's dark forests behind; and a thousand feet beneath you sweeps the soft Umbrian plain, bejeweled all marvelously with the flashing waters of the Tiber. When you came from the south you saw all the way this Tiber valley, and you beheld

the Umbrian fields stretching out before you, and if you came to Perugia by the direction of Orte, you saw every one of those delicately-tinted cities emerge singly from the wooded landscape, spreading out their gifts of palace and temple in a light of glory. You caught their names in hurried glancing as you flashed by the little stations. How like unto music were those names, how full of melody the thrilling Italian syllables, as you pronounced them, Spoleto, Foligno, Spello, Assisi. And now you behold those cities again, the whole necklace of beauty, in the linked sweetness that is Umbria. It is worth the coming, even from the capital of the world.

If you read the history of Perugia you will read a tale of old-time strife and warfare. The visitor today does not wish to remember her wholly as the city of battles that she was; but rather as the great patron of Umbrian art, the possessor of Perugino and Pinturicchio. So he will very early in his stay wish to go to the Collegio del Cambio and the Palazzo del Municipio.

In the hall of the Collegio del Cambio, the old Exchange of the city, are to be seen the noted frescoes of Perugino, the great "space-composer." These he executed in the years 1499 and 1500 at the invitation of the Priori to decorate the Cambio. The virtues of faith, hope, and charity are on one wall; on another are the cardinal virtues of wisdom, justice, fortitude and temperance; and among them may be seen the portrait of Perugino by himself. In this decoration of the Udiencia del Cambio one finds the poetic quiet, the gentleness of appeal, the delicate beauty, the religious idealism and the dreaming spirit that characterize all the finer work of Perugino.

Close by the Collegio del Cambio stands the Palazzo del Municipio, the building in which Perugia's art gallery is housed. It is a most magnificent Gothic structure of the thirteenth and fourteenth centuries. At the entrance which faces the Corso are figures of the three patron Saints of the city. Over the portal looking toward the Duomo are the bronze Guelphic lion and Perugian griffin, and chains, in commemoration of the defeat of the Siennese in 1358. On the third floor within is the Pinacoteca Vanucci, where one may study the entire school of Umbrian painters. Among the most notable works here are the frescoes of Benedetto Bonfigli, the "Nativity" of Fiorenzo de' Lorenzo, the "Madonna" of Perugino, and the "Annunciation," among other pictures of Pinturicchio. It was the two last-named painters who gave a high standing to the Umbrian school. They painted in various cities of Italy, giving some of their best art to the Sistine Chapel at the Vatican. And every visitor to the Pinacoteca will remember that it was Perugino who guided the youthful ardors of the great Raphael.

There are many fine old churches in Perugia which have many claims on one's interest, for their art and their association with the chronicle of other days. You may read much history, too, in looking upon the Torre degli Scirri, the sole survivor of the family towers of the thirteenth century. And no one who is interested in days that are very dim and distant will miss taking the journey for three miles outside the Porta San Costanzo to view the famous Etruscan tombs of the Volumnii.

In your walks about the streets of Perugia it is her strength and her sternness that reveal themselves rather than any wonderful beauty. She is set high on a hill, secure against the world, and for her beauty she is content to think of the master works of Perugino and Pinturicchio, whom she nourished, and of Raphael, in the growth of whose glory she wishes not to be forgotten; for her beauty she is satisfied in the wondrous painting of the valley of Spoleto which stretches out before her, unfading and indestructible in the eternal plain of Umbria. Above this fairest art of the vale-world she sits in watching, all the live-long day; above it all she dreams in a magic of music beneath the stars, Perugia, the princess of the hills.

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words.

Irish-Irish and Scotch-Irish

To the Editor of AMERICA:

We are continually being reminded of the greatness of the Scotch-Irish. Their thrift, energy, enterprise has often been commented on in the secular press and other agencies; and it seems to be taken for granted that in the possession of those qualities which make for progress, and industrial and commercial supremacy the Protestant or Scotch-Irish is superior to the Catholic or Irish-Irish.

Three hundred years ago the Catholics were driven off the lands of a large portion of the province of Ulster, and a colony of Scotch Protestants settled in their stead. These formed the foundation of what has since been called the Scotch-Irish. It was intended they should supplant the old Irish and extirpate their religion. Fifty years later the Cromwellian settlement increased their numbers, and small groups of Scotch were brought over by the landlords from time to time. This continued down to the fall of landlordism, about thirty years ago.

Following the first plantation barbarous penal laws were put into force against the Catholics. They were denied education, their religion was proscribed, landlords harried and rackrented them. The largest and most economic holdings in the most fertile parts of the province were reserved for Protestants, whilst Catholics were obliged to content themselves with small patches of infertile land on the slopes of the hills. Mr. Gladstone's great Land bill of 1881 and subsequent acts of the British Parliament put Catholic and Protestant on a basis of equality so far as land is concerned. Of course the advantage still remains with the Protestants, as they have the most profitable farms, handed down to them from their fathers. Have the Protestant farmers held their own under equality? They have not.

Since the passing of the land laws, above referred to, Protestants have lost hundreds of farms all over Ulster. This loss has taken place in every one of the counties and is still continuing. The Catholics are steadily winning back the lands from which their fathers were dispossessed in the past. Another generation of progress like the last and Protestant ascendancy will be confined to a very small area. The pursuit of agriculture is the greatest occupation on the face of the earth. The race that controls the fields will in time control the towns and cities, as it is the vigorous blood from the country that, drifting in, reinvigorates their exhausted manhood.

Irish Catholics have not yet taken a prominent part in manufacture and commerce, but their day is coming. Most of the great mills of Ulster are in Protestant hands. Catholics are discriminated against, very few of them get jobs as bosses, and not many are allowed to become tradesmen. They are kept at jobs where work is hard, pay bad, and nothing is learned. Notwithstanding these disadvantages the Catholic is holding his ground well.

The successful defense of Derry City by the Scotch-Irish in 1689 was a great factor in making the reformation permanent in the British Isles. The ceremony of closing the gates against the invader is still observed on the proper date each year; but when they are now closed it is on a city with a Catholic majority. Armagh City, formerly a Protestant stronghold, is now ruled by Catholics. In Belfast, that great stronghold of ascendancy, Catholics are now one-fourth the population, and they are increasing.

Regarding education, the intermediate examinations, conducted yearly by government inspectors, give a very good test of the intellectual capacities of the two races. Thanks to the convents and the Christian Brothers' schools, the Catholics capture exhibitions and scholarships far out of proportion to their numbers. The supremacy of the Catholic students is unquestioned.

Admirers of the Protestant Irishman have maintained that he drinks less, spends less, and works harder than his Catholic, fellow-countryman. If that is so and the Catholic is gradually supplanting him, despite many other impediments, what conclusion is to be drawn?

No one denies the greatness of the Scotch-Irishman, but in these days when myths and fictions of all kinds are subjected to critical investigation, it is not inappropriate to ask the question, which is the superman, the Irish-Irishman or the Scotch-Irishman. From time to time the Irish-Irishman has had strong doses of civilization driven into him with bayonets, which impaired his material progress. If the same thing should happen again it might further retard him, otherwise he seems destined to come into his own in the Province of Ulster in a short time.

New York.

JAMES F. CAMPBELL.

Religious Bigotry Rampant

To the Editor of AMERICA:

The pro-German spirit which surrounds us calls for most stringent measures for its suppression, but the underground methods of the anti-Catholic and unchristian crusade of slander, in the country's present trying ordeal, is permitted to run unchecked. Many proofs of this unchristian spirit are cropping up constantly; one of the latest took place a few days since.

An illustrated lecture was given the pupils of the public schools and their parents, in one of the schoolrooms. The lecturer evidently had repeated his theme so often through this State that it was stereotyped in his mind and utterance. It was of the type of a schoolboy holding forth on "The Boy Stood on the Burning Deck." His subject was Belgium. More than 100 pictures were thrown on the screen. Amongst them were more than twenty portraits of those in some measure identified, more or less, with Belgian events. Charles V was presented, and of course the Duke of Alva. The latter individual received all that he deserved, and much more. The highest of high praise was reserved for Mr. Gladstone, and the former Premier, Mr. Asquith.

The lecturer enlarged eloquently on the rapidly declining dominance "of the 'clericals,'" and their "dwindling majority" in both houses of the Belgium parliament. They were being supplanted by the "liberals" and the "Socialists." He dwelt on the bitterness of "clericals" and "Roman Catholics" to the secular schools in Belgium.

When done, he waited for the customary congratulations, with a swelling chest and florid countenance. Amongst the train of hand-shakers the present writer took a place, and the following dialogue followed:

"I listened to your lecture with close attention." "Thank you." "Your address and the portraits reminded me of an exhibition of the play of Hamlet, with Hamlet left out." "How so, what do you mean?" "The omission of the portrait of the most distinguished and noble defender of his country, whose moral force against the ruthless invader of Belgium has won more friends for him in the world than even the valiant defense of her soil, by her sons. You withheld it." "Who (sic) do you mean?" "I mean the illustrious Cardinal Mercier!" "Oh, I couldn't give his, I hadn't his picture." "The magazines of both hemispheres have given his portrait repeatedly since the war began. You withheld it through religious bigotry."

It was a sight to see this man, after this quiet castigation. Depend upon it that whenever or wherever he repeats this lecture, Cardinal Mercier's picture will be seen.

When the international exposition was in progress out here, not long since, a former candidate for United States President spoke on "The Proper Observance of the Lord's Day" to a vast audience who, with one exception, were Protestants of various divergent sects. He went out of his way to de-

nounce "Bloody Mary," as he styled her, for expelling Puritans from England. Like the foregoing case, there happened to be one Catholic present. From him the speaker received a letter, correcting his falsification of facts of history, with dates, showing that it was Queen Elizabeth who by her "act of uniformity," persecuted this sect, and that later they were expelled by the ranting fanatic and pedant James I. It was pleasant to read the wriggling reply received from this prominent man. It is preserved. The writer felt doubly indignant, for he voted for this man for President.

For the complete silencing of such calumniators, certain essentials are demanded: (1) A willingness to undergo some little trouble to refute calumnies, knowledge of facts, and moral courage to support them. (2) Attendance by Catholics at such meetings, where it is of importance that they should be present, and calm exposure of barefaced falsehoods. Catholic societies could do this work.

Oakland, Cal.

THOMAS F. MARSHALL.

[The writer of this letter is to be congratulated on his courage. *Utinam sic omnes!*—Ed. AMERICA.]

American Creeds

To the Editor of AMERICA:

I am submitting a correspondence which may be of interest to your readers. In a contest, in which a prize of \$1,000 was offered for the best American creed, the following was published in the Baltimore *American* in its issue of April 4 as the winner:

THE AMERICAN'S CREED

I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag; and to defend it against all enemies.

Struck by the inadequacy of this formula to portray correctly a compendium of American ideals, I wrote to the editor of the *American* a letter, of which the following is a copy:

To the Editor of the "Baltimore American":

SIR: The decision that has found a so-called American's creed presents to me a spectacle calling for sad reflection.

Certainly any creed to be accepted by real Americans should begin: I believe and trust in God Almighty.

This country was discovered by Christians; settled by Christians; developed by Christians; and won its independence through the efforts of Christians. Faith in God and dependence on Him characterized nearly all early State papers. In those days it was not fashionable to ignore God, even though Tom Paine and others like him were in the limelight. It is not so many years ago a storm arose in Congress when a new coin came from the mint without the words, "In God we trust," appearing on it.

It has remained for these days when the Allies are turning to God as never before, for a body of supposedly representative Americans to award the palm defining the beliefs and duties (duties mind you) of Americans, to a creed that recognizes no belief in God or duty to Him. "Thou shouldst not have any power against Me unless it were given thee from above," said Christ to Pilate.

Let Americans not forget that all power is from above. There are millions of Americans who cannot accept such a creed as given.

I believe in God and in the United States.

AMERICAN.

Baltimore, April 4, 1918.

This letter the editor did not see fit to publish. He did, however, print in the issue of April 7, the formula which I had submitted as supplying the essential lack in the formula to which the prize had been awarded:

ANOTHER AMERICAN CREED

I believe in Almighty God and trust in Him.

I believe in the United States of America because they are

a real republic, governed by a democratic people for themselves; a national sovereignty, composed of state sovereignties—one perfect union, established by the people under God's eternal principles of right and justice.

I believe in equality religious and equality political, in true liberty and in the pursuit of happiness. I do not believe in license.

Since love of God requires love of country, I believe in patriotism, even to the sacrifice of life and fortune, having before my eyes the noble example of those who established this government.

I believe in its Constitution and honor its glorious flag. I will obey its laws and will defend my country against all enemies, foreign or domestic.

AMERICAN.

Does the *American* creed to which the board of judges gave the prize represent merely local views, or does its elimination of God indicate a growing national departure from old ideals and beliefs?

Baltimore.

E. B. B.

A Drive for "America"

To the Editor of AMERICA:

Some one once said that if a person has any thing to say, and says it often enough, he will eventually find hearers. The reference is to AMERICA's long and patient campaign for wider diffusion of Catholic periodicals and better organization among Catholics. The admirable essay of Mr. Muttkowski in a recent issue, entitled "Leadership Publicity" is the latest utterance on the subject. According to this writer the ideal Catholic periodical has not yet appeared, although he confesses that AMERICA approximates it most nearly. Let it be noted in passing, that there is some authority for the statement that AMERICA is the best Catholic weekly we have.

It is doubtless true that all our Catholic magazines and papers are read and supported by but a small fraction of our people. This being so, is it not largely a waste of time, space and effort to endeavor to produce something better, when what we have is not appreciated? Is there any hope that under present conditions a publication of a different character would fare better? Is it not apparent that the real crying need of the hour is not for new magazines or better magazines, but more readers and more subscribers for what we have? When we shall have educated our people to the point of reading and appreciating AMERICA, a splendid weekly (to read it is to appreciate it) then, perhaps, it will be profitable to discuss the need of Catholic dailies.

Is there not too much truth in the charge of selfishness attributed to us in the quotation from the convert in Mr. Muttkowski's article? During the past two years, or since I have been a subscriber, I have read every issue of AMERICA almost from cover to cover. What a mental and spiritual tonic it has been! How much that has been a joy to mind and heart, and even the ear, has appeared in its columns! And because of apathy and selfishness I have been satisfied to read and enjoy, when I should have labored to pass the good things around.

Readers of AMERICA, awaken! If this paper, of which we are all justly proud, is not read by hundreds of thousands instead of by hundreds and thousands the blame lies with us. It is ably edited. It covers every desired field. It deserves to succeed. Let the task be ours to make it succeed beyond even the wildest dreams of its founders. We have had drives for about every thing. Is it not high time we made a drive for AMERICA and all that it represents? We can double, perhaps treble its number of subscribers within sixty days, if every one will help a little. Let our aim be to place it in every Catholic home in the United States. Let us make AMERICA not the greatest Catholic weekly in the United States, but the greatest weekly in the world. I am sure the Editor will be pleased to contribute as much space as will be required to make the drive the success it deserves to be.

New York.

J. F. L.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MAY 18, 1918

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Pentecost

PENTECOST, which, in its literal signification, commemorates the fiftieth day after the Resurrection of Christ, is one of the four great feasts of the ecclesiastical year. It records the final completion of Christ's mission on earth, the fulfilment of His promise to send the Paraclete, the Comforter, the Spirit of Truth, the Third Person of the Blessed Trinity, to take up His abode in the Church and the Faithful, to set the seal on the deposit of faith, to change the followers of the Saviour from timid men into dauntless Apostles, to instruct them in the hidden meaning of Divine Revelation, and to send them forth on their world-wide work of preaching Christianity to every creature.

The coming of the Holy Spirit was not a mere passing visitation, attended by marvelous signs and wonderful outpourings of Divine grace, but destined to be only temporary. Christ said: "I will ask the Father and He will give you another Paraclete, that He may abide with you for ever, the Spirit of Truth." He has kept his word. The tongues of fire, which manifested the first Pentecostal advent of the Spirit of Truth, are no longer visible, but the presence which they attested has not failed.

The Holy Ghost is still the soul of the Church. His guidance is felt today, as at every stage of her portentous history, and will continue to be felt to the end of time, when the number of the elect shall have been completed. The gates of hell, thanks to His abiding indwelling, shall no more prevail in the future than they have in the past, and through many vicissitudes, amid shoals of error and the assaults of foes, serenely, securely, untainted and unafraid, the Spouse of Christ shall take her course, until the Angel sets his feet on the sky and the sea and summons to judgment both the dead and the living amid the crashing of the universe and the turmoil of the elements.

Not less beneficent is the action of the Holy Spirit in the souls of the just, searching the heart, consuming the dross, brightening man's ways, washing away his sins, healing the sick, curbing the proud, dispelling sadness and gloom. The Holy Ghost, thanks to the loving-kindness of Christ, still fills the hearts of the Faithful and enkindles in them the fire of Divine love.

Another Drive on the Pope

ONE of the distressing by-products of the war has been a violent outbreak of anti-clerical, sectarian and Protestant hatred against the Pope. Wild talk has been revived concerning the temporal power, although the last vestige of it has been in its grave these many decades. Deep-seated antipathy has taken alarm at the prestige of the Vatican and has protested in surprised indignation at the immense spiritual authority evidenced by the lonely prisoner in Rome, whom it thought long since discredited. But this is not all. A campaign of calumny has been set afoot, it would almost seem systematically organized, and bigotry and hatred have had an ugly recrudescence. All of which, apart from the indignation it has caused millions of Catholics, is seriously hurting the common cause. It is incredibly shortsighted, to say the least, now that some measure of success is assured by long-hoped-for unity of military command, to raise the cry of "No Popery!" and to try to effect a breach in the unity of citizens.

What lies behind the wide publicity given to false statements and wholly unfounded rumors concerning the acts and plans, past, present and future, of the Pope, which are being recklessly disseminated in Italy, France, Great Britain and the United States, without a shred of evidence and with no respect for the truth? How comes it that a word derogatory to the Jews is sufficient to put a man in prison, whereas the Pope is considered legitimate prey for any chance reviler who may care to take a fling at him, no matter how poisoned it may be with falsehood? How is it possible that the very papers which pride themselves on the loftiness of their principles, as contrasted with Germany's, throw ethics to the winds when there is question of the Pope?

It is inconceivable that any well-informed, fair-minded man should write these words, recently printed in the *Wall Street Journal*:

Already the failure of the German drive in the west in securing any of its objectives has revived peace activities from a new angle, or rather from one which had been discarded. The *Cologne Gazette*, which correctly forecast the Pope's first effort to secure a German peace, predicts another attempt of the kind about the middle of this month. If this is correct nothing but failure can result. The attitude of the Vatican as disclosed in Ireland, Belgium, Austria, Germany and in Italy itself puts such mediation out of the question.

What is the purpose of these contemptible insinuations? The writer speaks of "the Pope's first effort to secure a German peace." By the same token he implies, unless he is hopelessly illogical, that President Wilson, in

his address to Congress on January 8, 1918, advocated a German peace. For even in so anti-clerical an assembly as the Italian Chamber the substantial identity between the principles outlined by the Pope and those insisted on by the President was openly proclaimed. No chicanery can call the Pope's peace proposals a German peace without stigmatizing the President's fourteen articles in like terms.

The truth is, of course, that neither one nor the other was in any sense pro-German. By what stretch of imagination can the Pope's proposals be called a German peace, seeing they would exact from Austria-Hungary the renunciation of the occupied territories of Serbia, Montenegro, Rumania, Russia and Italy; from Germany the abandonment of the conquests in Belgium, France and Russia; from the former, concessions in the matter of the Italian-speaking provinces along the Adriatic, and from the latter a just settlement of the vexed question of Alsace-Lorraine? The truth is, as has been repeatedly asserted by the Vatican, and stated without contradiction in England and Italy, that the Pope's note, if it seems to favor one side more than the other, looks to the interests of the Entente rather than those of the Central Powers. The veiled accusation about the Pope's attitude towards Belgium is equally at variance with the facts. The King of Belgium, the Belgian Government and Cardinal Mercier have all officially expressed to the Vatican their intense gratitude for the Pope's attitude towards Belgium. If these three unimpeachable and competent witnesses are satisfied, what show of justice has the complaint of the *Wall Street Journal*?

Furthermore, only crass, inexcusable ignorance or deliberate suppression of facts can explain the echo of the false reports to the effect that the resistance to conscription in Ireland is the result of Papal pressure. Before the *Wall Street Journal* made its calumnious insinuation there had appeared in the *New York Times*, and every well-informed person was aware of it, this deliberate denial from Cardinal Logue:

I don't suppose you yourself need telling, but if you think anybody else needs telling, then tell him from me that it is nonsense. The Irish Bishops have received no instructions and no suggestions from the Vatican, about their attitude toward conscription. If they had, it is surely myself who would know, and I do not know anything of the kind. But everybody knows that the Catholic Church has sons on both sides in this horrible war, and everybody ought to know that so far as the Vatican is concerned, it has been neutral throughout. The Vatican could have been no other.

Why did the *Wall Street Journal* ignore this statement?

The Italian calumny, which the same editorial repeats, was challenged by the Cardinal Archbishop of Westminster as soon as it appeared in the *London Morning Post*, and its author, so far from substantiating it, failed to produce proof and was compelled to lapse into inglorious silence. Cardinal Gasparri at once contradicted it and characterized it as "an atrocious calumny"; his statement has not been disproved. The Italian Government,

which was most concerned, so far from asserting the odious charge, went out of its way to pay a high compliment to the loyalty of the Italian clergy and Hierarchy.

The writer, therefore, in the *Wall Street Journal* is confronted by an awkward dilemma. Either he was not acquainted with the facts, in which case his ignorance is inexcusable; or he was acquainted with them, but deliberately suppressed them, in which case his conduct is beneath contempt.

The Third Liberty Loan

FOR the third time since entering the great war the American people have given evidence of patriotism and generosity. The Third Liberty Loan has been a marked success. It has been oversubscribed to the amount of more than a billion, perhaps a billion and a half, dollars. It is semi-officially stated that 17,000,000 of our citizens bought bonds, 12,500,000 more than the number of those who subscribed to the First Liberty Loan, 7,000,000 more than the number of those who took the second loan.

Had a stranger unacquainted with the history of the times come to New York and witnessed the busy and stirring scenes in the metropolis he would no doubt have thought that the city was in the midst of a heated electoral campaign, or a great international celebration. At every point of vantage thousands were gathered listening to patriotic speeches delivered by men, women, children even, by civilians and soldiers, professional and laboring men. And the burden of every speech was the war; the conclusion, the inevitable and moving watchword: "Buy a bond and help the Government win the war." To stir up the enthusiasm of the people the "Blue Devils" of France, the "Anzacs" from far away Australia and New Zealand, and a picked group of Pershing's men who had fought for liberty and justice at the Marne or Gallipoli, or in the sector where American boys are doing their bit, locked steps, and with fluttering flags and flashing bayonets brought home to every one the fact that a great crisis was making its demand upon the faith and the generosity of a great people. Thousands thought of their husbands, fathers, brothers and friends in the trenches already facing the enemy or preparing to sail for the front, where so many of our brave soldiers have died in the great cause.

In all our cities similar scenes of loyalty and enthusiasm took place. Americans gave gladly, freely, the rich of his millions, the widow her mite, the offering of the heart, for the country's need. For the stored-up wealth of the captain of industry and the humble savings of the poor all help to rivet bolts into our transports and battleships and to put into the hands of our soldiers the weapons of victory.

There can be no doubt that the heart of the American people is in the war. The West is now awake. It has at last realized the tremendous task that lies before it. America will not flinch at the sacrifices it must make if

that task is to be fully and perfectly done. The country is ready. Stern as the sacrifice must be, it has its splendid compensations. In the presence of all the pangs and sorrows that it must entail, the United States learns that such a sacrifice brings its blessings. Americans will know each other better. A great cause has lifted them all to the same common level. A splendid solidarity of thought and sentiment has arisen out of a common peril. All now have one common faith in the justice of their cause. All alike, rich and poor, are laborers for the same purpose—a speedy victory of our arms leading to a just and honorable peace. The Third Liberty Loan has not only been of great military and economic value: socially and morally it has been a great educator. Occasioned by the war, like the war it has taught a well-needed lesson. It has been the cause of the people's inner concord and mutual harmony, the inspirer of sacrifice, of self-discipline and unselfishness. A great call came to the heart of the American people and has found that heart true and sound.

The Unbelieving Novelist's "Sectarianism"

THOSE who have read with care certain book reviews in the secular press must have remarked how different the treatment of novels defending Christianity often is from that shown those attacking it. For instance, if a well-written work of fiction which is also a clever piece of Catholic apologetics, happens to be assigned to the reviewer, likely as not he will praise the book's "dramatic climax," have a good word for its "keen psychological analysis," and even commend its "sparkling dialogue," but he is almost sure to end his review with an expression of regret that the author has quite spoiled his novel by "dragging in an exposition of his own religious opinions," or else with a protest made in the sacred name of "artistry" against gifted authors who perversely use works of fiction as "vehicles of sectarian propaganda." Thereupon the average reader will perhaps sadly nod his head in full agreement with the judicious reviewer and then turn for relief to the notice of a new book by a maker of best-sellers, who has abandoned the field of high romance and taken to writing "problem novels" instead. His new volume, let us say, is nothing more nor less than an ill-disguised attack on revealed religion and an attempt to show the absurdity of tenets held sacred by fifty generations of Christian people. But it is worthy of note that the reviewer of this book, far from finding the author guilty of spoiling a good novel by "dragging in an exposition of his own religious opinions" and thus committing an unpardonable sin against "artistry," actually praises him to the skies for "delineating in the book's leading character an admirable type of the modern mind that ruthlessly subjects to the acid test of criticism the most venerable doctrines of Christianity," and concludes his review, perhaps, with the fervent hope that "every candid seeker after truth" will not fail to read Mr. Skeptic's remarkable book.

It would seem, therefore, according to the discerning reviewer, that no one but the unmistakably Christian novelist, by obtruding his religion on his defenseless readers, outrages the canons of correct taste and literary artistry. But when such "a consummate fictionist" as the author of "The Soul of a Bishop" makes his absurd "theology" the very bone and marrow of the book, when a "graceful stylist" like the author of "The Brook Kerith" fills the volume with disgusting blasphemies, or when such a "fearless investigator" as the author who sorrowfully exposes "The Inside of the Cup" to the public deliberately makes his novel a pernicious anti-Christian tract, our "fair-minded" reviewer, strange to say, does not find "the sacred canons of literary craftsmanship" violated in the slightest degree, and observes that "the artistry of fiction" sustains no injury whatever, owing to the remarkable skill with which the authors weave into the story their clever solution of today's religious problems. So it is quite clear that the weary writer of reviews for literary supplements is firmly convinced that those who are most given to grievous offenses against art and good taste by "dragging religion" into their novels or by showing a "violent sectarian bias" in the composition of their stories are fictionists who profess Christianity, whereas those who bitterly attack in their novels revealed religion are generally free from all "taint of sectarianism" and are "consummate literary artists" besides. But cannot atheism be quite as "sectarian" as faith?

The Military Salute

ALMOST everybody seems to be using the military salute just now. As the baker's boy delivers a package of war-bread his hand goes briskly to his forehead; little Polly while trundling her doll-carriage pauses long enough to stand at attention and gravely salute; the profiteer salves his conscience by pompously returning his clerk's military greeting, and saying: "Excellent! Of course, we are all soldiers now." Even priests acknowledge the respectful martial salute of the Faithful with a similar gesture. But few of those who use, whether lightly or seriously, the military salute are probably aware of its ancient origin or have ever considered the beauty of its symbolism. The military salute actually comes down to us from the Catholic Middle Ages. As a writer in the current *St. Nicholas* reminds her youthful readers:

It was ever the custom of brave and gallant knights, upon meeting, to raise their visors and look each other squarely and fearlessly in the eye. On the road or in the arena before the tilting match, clicking up the visor was an indispensable courtesy. We no longer wear visors covering our faces, but we raise our hands to the visors of our caps and look squarely and fearlessly at the person saluted. The salute is a sign manual of a proud fellowship in arms, and not the subservient acknowledgment of a superior officer.

It would well become those now using this striking gesture to recall when they do so the bright virtues of courage, loyalty and courtesy that were so characteristic

of the Catholic knights who originated the salute. The disintegration of the Russian army, it is worthy of note, followed the abolition of that "relic of autocracy," the military salute. The soldiers then proceeded to elect their own officers, subsequently refused to obey them, and ended by murdering them. With the passing of the salute went the Russian's last vestige of loyalty, courage and courtesy. So if American civilians who use the soldier's gesture will keep in mind and aim to practise always the fair virtues that it symbolized of old, the wide vogue which the military salute is now having will no doubt wonderfully increase our country's morale, and thus hasten the victory of our arms.

Democratic Prosperity

THE untold millions of dollars subscribed to the war on both sides of the tremendous conflict and in almost every country give rise to some pertinent reflections. What would our rich financiers have said if even a small portion of this wealth had been asked of them for the improvement of the condition of labor? We have reference to the poorer element among the labor forces, the unskilled workers who to a large extent have hitherto been miserably underpaid. The capitalistic world would have stood aghast. It would have foreseen nothing less than economic ruin. "Heaven and earth would have been moved," says the Archbishop of Melbourne, "and all the devices of Parliament exhausted before an hundredth part of that expenditure would have gone to improve the lot of the poor man who labors for a living."

Surely the constructive work of democracy is no less necessary than its defensive warfare. The foundation stone of the entire building of democratic prosperity is the living wage. Not the multi-million dollars, but the multi-million lives are of first importance.

Almost all our social evils, so far as they flow from

economic causes, are traceable to the denial of a living wage. If women and children are driven into factories it is because the husband does not receive a wage adequate to support a family in Christian decency. If marriages are delayed and vice flourishes instead, it is in great part because men consider themselves unable to support a wife and children. If criminality among the young increases and the infant mortality-rate mounts into ghastly figures, we may well know that no small reason for both of these evils is the absence of the mother from the home. If insurance of every kind is demanded of the State, it is again because a large proportion of the population have not had enough to lay by a modest capital against the day of sickness, unemployment and accident or the advance of old age. Yet under normal conditions the laborer's wage should be sufficient to answer practically all these needs. Insurance would still be required, and might wisely be made compulsory in certain instances, but it could be paid by the workingman himself out of a remuneration adequate for this purpose. He would thus retain his self-respect and not be made a ward of the State in the time of disability. Only when the laborer's just wage has been fully paid may there be any question of profits on the part of the employer.

We understand that the workingman is not without his defects and often serious faults. These greatly aggravate the situation and increase the difficulty of any final solution of the problem. Even the best social system is doomed to meet with failure when unsupported by religious principles and a sense of duty that springs from faith. Religion alone can secure the virtues necessary that a democracy may prosper in the thrift, moderation and contentment of its citizens. Religion alone can assure honest labor in return for honest pay. But while religion is the first and greatest social need, the second in importance, and flowing directly from it, is economic justice.

Literature

AUBREY DE VERE

ONE of the least-read and yet most interesting of the poets of the nineteenth century is Aubrey De Vere; interesting, because of many points of contact, of analogy and contrast, with modern life and today's problems; little read, for the same reason perhaps as is Wordsworth, because his poetry is reflective rather than imagist, of "God's world of spirit" rather than of sense. Writing as he did in Ireland, in stirring times politically and religiously, his field is peculiarly his own,—Ireland, the Middle Ages, the Faith are his themes. He is a poet with a definite ideal, and in all he wrote he steadfastly kept it before him.

Aubrey De Vere was born at Curragh Chase, in County Limerick, on January 10, 1814, of an Anglo-Norman family descended from a sixteenth-century Earl of Oxford, and settled for some generations in Ireland. His father, Sir Aubrey De Vere, was himself a poet and a fervent Anglican, and young Aubrey grew up in an atmosphere at once literary and deeply religious. He tells us himself that his own romance consisted in the personal religious history that culminated in his joining

the Catholic Church. His evolution began with a passionate veneration for Wordsworth and Coleridge, in those early days the prophets of the spiritual reaction against Benthamism, radicalism, empiricism, "progress," and physical science. From the former poet he learned reverence and simplicity, and from the latter the necessity for a united Church and a hatred of sectarianism. At twenty-four he had already thrown himself with generous eagerness into "that religious revival which at the time was the inspiring passion of great men in England, France and Germany." He seems to have turned over in his deeply studious mind all phases of the question, but it was not until he came into actual contact with Newman and his school that he found already full-grown the attitude that he had been slowly maturing in himself. He had a singular gift for separating and fastening upon the purely spiritual elements in many divers systems, and Burke, Kant, Coleridge, F. D. Maurice, Carlyle, and finally Newman, all supplied him with factors that he assimilated in order to build up slowly the reasonable foundation that his faith finally rested on. His search was embodied in two ideals, a moral system that would safeguard the sanc-

tity of the individual's will, and a body of dogma, authoritatively taught to the reason of man.

Another element in his growth was his sympathetic study of the Middle Ages, which he accepted as his artistic and religious ideal, and which in the end he came to see still living in the Catholic Church. For him, "the principle of ecclesiastical authority," then paramount, but lost, as he saw, at the Reformation, was "the only principle consistent with a sound religious philosophy, and a belief in a permanent Christianity." We have here the keynote of his mentality. Sectarianism, time's revenge for private judgment, he rejected as early as 1841, as it seemed to him in the highest degree unphilosophical. It was this same appeal of the authority and sacredness of tradition that lay at the root of Newman's philosophy, and from the day that De Vere really joined the Oxford movement, it was only a question of time and study and prayer until he should join the Church. At last, in the Archbishop's chapel at Avignon, while on a journey to Rome with Manning, he was received into the Church, November 15, 1851, at the age of thirty-seven.

De Vere still had a long life of fifty-one more years to live. In 1846 he had shown an unexpected quality of strength in his heroic exertions during the Irish Famine, and two years later published a book which caused a stir: "English Misrule and Irish Misdeeds," with its distinction between "good and bad Englishmen," and its vigorous proposals for Irish agriculture and systematic emigration. Conversion had meant temporary estrangement from many old friends and he settled down to a useful life of work for Ireland and the Faith. Always amiable and approachable, however, he gradually by sheer force of character won back all his friends, and in London moved freely in all the literary circles of the age. "A tall slender figure, unbent by age, he brought an atmosphere of genial light and gladness with him," are the words of an admirer. He impressed everybody with his habitual youthfulness, and indeed he himself said in middle age that he felt like eighteen. This fact, and his air of the fastidious aristocrat blended with serene simplicity of mind,—an ecclesiastical air," Mr. Gosse tells us, "like that of some highly cultivated imaginative old abbé," made him a personage wherever he went.

His whole life was one of peaceful seclusion, wrapped up in two main passions, love for his country and an intense religious insight into the faith and art of the Middle Ages. His writings naturally fall into two periods; in early life, one of advance with the rising tide of religious revival, and after his conversion, a fight against the advancing wave of rationalism. A devoted follower of Wordsworth, he never wrote for mere form or sensation; to him the thought was uppermost. His very titles seem to give a clue to this: "Irish Legends," "Legends and Records," "Medieval Records." Yet the constructive imagination shown in such poems as "Joan of Arc" and "The Death of Copernicus" establishes him as a true poet. He ever felt that what he wrote was "in fact but a letter to some few friends, known or unknown." And hence, he wrote to Charles Eliot Norton, "I am of the unpopular side, in England, because I am a Catholic, and in Ireland, because I am opposed to revolutionary schemes."

Just after his conversion, Pius IX told him to write on Our Lady, and the result was "May Carols," in which he strove to show how completely "Christian symbolism rests upon the opposite idea from that of Pagan pantheism, viz., on that of the Incarnation." This view of Christian symbolism as "the only other key for the interpretation of nature," completely engrossed him. Almost his only loves among the painters were Angelico, Perugino and Giotto, and some of the most beautiful things he ever wrote are about their paintings. He wrote out of the happiness of a life that was full and rich, with the Church as the great historical background for his dreams; She was for him the great conservator of all that

was beautiful and true in the past, and the great safeguard from revolution in the future.

Here indeed lies the contribution he made to his generation. Hence his Irish Legends, depicting what he conceived to be Ireland's vocation and place in the scheme of Providence, like Israel's, a spiritual one; hence, too, his "Legends and Records of the Church and Empire," and "Medieval Records and Sonnets," "the former an attempt to reconstruct the gradual formation of Western civilization achieved by Christian ideals and beliefs; the latter a presentation of the complete unity of life in Church and in State realized in the Ages of Faith. One of his last works was "St. Peter's Chains," a series of sonnets on the Roman Question, expressing his conviction that true independence for the Papacy and union of the world with it, was the only safeguard against the agnostic and disruptive tendency of modern thought.

It is outside the limits of this paper to discuss his labors and writings in the interests of Ireland, and his valuable contributions to literary criticism. To us Catholics it is enough to know that he is the Wordsworth of the Faith, and that he lived and thought that Faith even more strongly than he wrote about it, enough to cherish the picture of a great Catholic sinking slowly to his grave in beautiful Adare, saying his Breviary, and meditating and studying, at the venerable age of eighty-eight.

J. WILFRID PARSONS, S.J.

TO FRANCIS THOMPSON

Since thou on earth were poet to God's throne,
Aloft, dost thou not dream and sing of Him,
And try thy strength with choirs of Cherubim,
Till Heaven o'erflows with odes of mighty tone?

Or—Prophet—did some Angel bring to thee
The scorching coal that freed thy poet's lips,
And thou dost see a new Apocalypse:
The future joys that span eternity?

Or with the little Jesu, hand in hand,
You pace the hills that southwardly look down,
Where thistles raise on high their purple crown,
You speak the thoughts a child can understand?

And thus you roam forever by the sea,
Choosing to have the wisdom of a child,
Than all the courts of Heaven to hold beguiled
By song or vision chanted mightily.

ROBERT A. PARSONS, S.J.

REVIEWS

My Ireland: Songs and Simple Rhymes. By FRANCIS CARLIN. New York: Henry Holt & Co. \$1.25.

"My Ireland" is one of this year's literary "finds." When the author first published his lyrics the book attracted little attention, but it subsequently fell in the way of such critics as "Tom" Daly, Padraic Colum, Christopher Morley and William Stanley Braithwaite, who at once discerned the fresh beauty of "My Ireland" and so this new and revised edition of the poems has appeared. Mr. Carlin is American-born, but when a boy he fortunately made such a profitable sojourn in the land of his ancestors that on his return to this country he brought back with him a mind stored with Irish folk-lore, an eye that had been taken captive by the charm of Erin's natural beauties, and an ear that retained the lilt of her poetry. The seeds then sown slowly ripened through the years of the author's youth and in this volume he garners the harvest. A little more pruning, however, would have heightened the poetical value of the book.

"The wind, the lark and the Gaelic Muse," the bees and the flowers, the saints, the warriors and the sages of Ireland are the themes of his poems. "In the Baby of St. Brigid" Mr. Carlin tells why little children smile in their sleep, "The Silent Clock"

vividly describes a deathbed he saw when a boy, and "The Scribe" sweetly sings of the "illuminating dreams" that throng his soul. The stanzas,

Sister Lucy all in white
Silent as a snowy night,
Lies upon her bier as though
She were a form of drifted snow.

Sister Lucy for a while
Lived among us, with a smile
That glistens yet like ice, upon
The face from which its warmth has gone

brings "The Dead Nun" right before us, and the following poem, entitled "Maureen Oge," beautifully expresses the longing that all the lovely things she used to see seem to feel for the absent maiden:

O Maureen Oge across the foam,
If you were at these hedges here,
You would not know that you were home
So quaint is everything and queer.

Each primrose opens with the day
To wonder why it has unfurled,
And since you wandered far away
The winds have searched the open world.

The cuckoo calls you home again;
The daisies droop in pale distress;
And roses lean across the lane,
Och; roses wild with loneliness.

O Maureen Oge beyond the sea,
I wait not only with the rose;
For in the house where you should be,
The walls are lonesome for your clothes.

W. D.

Accidence of Hebrew Grammar. With Exercises. By HENRY A. COFFEY, S.J., Professor of Hebrew in Woodstock College, Maryland. St. Louis: B. Herder. \$1.25.

The author of this typographically attractive little book has incorporated into his grammar not merely the fruits of ripe scholarship, but has also brought to bear on the making of it an experience of actual teaching of his subject, extending over many years. Only the accidence of the language is treated, although it is said that Professor Coffey has another volume on the syntax already in preparation. The real crux of Hebrew, apparent rather than real, is the mastery of the forms, and it argues well for the skill of the author that he has found it possible to compress a satisfactory treatment of the matter into eighty-seven small, uncrowded pages, avoiding the difficulties from which previous works of the same kind have labored: the pedagogical defects of the "first-book" system, the lack of perspective, the overcrowding and the not infrequent confusion of more ambitious grammars. Father Coffey's book is not the work of a theorist, but bears evident marks of the practical teacher, combining precept with practice, it relegates to their proper place explanations needed only later, is sparing of technical terms, is restrained in erudition, presents the matter clearly, briefly, constructively, and develops along with the knowledge of forms, a vocabulary, which, if small, is nevertheless comprehensive, the treatment of the verbs being especially noteworthy. An index and lists of words in both languages, to be used in the translation and writing of exercises, are useful additions. Father Coffey's "Accidence" is just the book that is needed in the Hebrew classes of seminaries. J. H. F.

Letters to the Mother of a Soldier. By RICHARDSON WRIGHT. New York: Frederick A. Stokes Co. \$1.00.

This book is an animated little treatise designed to strengthen the hearts of those mothers whose boys have left home for camp and battle-field. It is cast in the form of a series of letters which an elderly man is supposed to have sent to his widowed sister whose son is at the front. A forced note of

intensity, together with a slight air of discursiveness, somewhat impairs the illusion that one is reading real letters. This is a merely artistic defect and does not at all interfere with the impression that the author is sincere in his sympathy and in his desire to be helpful.

Mr. Wright gives abundant evidence of having approached his kindly task with a full consciousness of its demands upon his reverence and his powers of serious reflection. If his little work should fail of its purpose in any given instance the failure will be due to the limitations which he set down for himself when he undertook the office of consoler. Thus, to give one instance, he mentions as books to be read in a period of keen anxiety, H. G. Wells's recent novels, "The Private Papers of Henry Ryecroft," by George Gissing; Henley's "Invictus," and Francis Thompson's "Hound of Heaven." The number of mothers who can find balm for their souls in literature of that wide range must be comparatively small. Again, to cite another instance, while the author recommends prayer and the practices of religion, he lays no particular stress upon the recommendation. It is clear that the thought of the conflicting beliefs among his audience bothers him and makes him cautious.

The war has created a demand for just such books as this of Mr. Wright. They have figured largely among foreign publications during the last three years. The hour may be approaching, if it has not already struck, when books of this kind will be of paramount service with ourselves. It is an opportunity which ought to appeal to the zeal of a Catholic writer with the literary gifts of Mr. Wright. The Catholic will be strong just where Mr. Wright is weak, and that is at a most essential point. For the Church has resources for a dark hour which other forms of Christianity cannot command. J. D. D.

Irish Memories. By E. CE. SOMERVILLE and MARTIN ROSS. With 23 Illustrations from Drawings by E. CE. Somerville, and from Photographs. Third Impression. New York: Longmans, Green & Co. \$4.20.

This is a volume of reminiscences by two Irish Protestant literary women who are the authors of some sixteen books. "Martin" or Violet Ross is no longer living, consequently in many of the pages the "*Quis desiderio*" note is struck by Miss Somerville. The early part of the book has a great deal about the Ross family whose estate is in Galway. Miss Ross's grandmother was a Catholic whose "four children were brought up as Protestants," but "the rites of the Church," we are told, "were celebrated at Ross without let or hindrance"; Miss Somerville has no doubt that she herself received "secret baptism at the hands of the priest" when she was an infant. "It was a kindly precaution taken by our foster-mother." It would seem that Catholicism was not regarded seriously by the Rosses and Somervilles. The volume is full of literary and personal reminiscences, anecdotes of horses, dogs and hunts, tours and travels, all of which will probably be of more interest to the circle of the authors' acquaintances than to American readers. Let us hope that the Ireland described in this volume, an Ireland exploited by privileged Protestants, is gone forever, and that after the war all Irishmen will have equal rights and opportunities. W. D.

Raemaekers' Cartoon History of the War. Compiled by J. MURRAY ALLISON. Volume One. The First Twelve Months of War. New York: The Century Co. \$1.50.

Louis Raemaekers, the Dutch artist, is a man whom the war has made an international figure. He was a little-known landscape painter before August, 1914, but the powerful war-cartoons he began to publish in the Amsterdam *Telegraaf* depicting the horrors of the German invasion of Belgium soon became the talk of Europe. He has probably done more than any one man to make the world realize the injustice and ruth-

lessness of the Kaiser's occupation of Belgium. The appearance of this volume of one hundred cartoons, representing for the most part Belgian scenes and incidents of the war's first year, ought to fill every American reader of the book with an iron determination to see that every outrage the unoffending Belgians have suffered at the hands of the invader shall, as far as possible, be avenged and atoned for before peace returns to Germany. On the page opposite each drawing Mr. Allison has set appropriate citations from the reports of investigating commissions, from military proclamations and the like. As the compiler well observes in his preface, Raemaekers "depicts militarism as hideous, brutal, coarse and cunning. His one thought seems to be that those things which all kindly and gentle men and women held dear and sacred, are being trampled upon and threatened by a monstrous wrong," and no one who looks at such striking pictures, for instance, as "The Shields of Rösselaere," "The Hostages," "Kultur Has Passed Here," "Mater Dolorosa," or "Slow Asphyxiation," will doubt that Mr. Raemaekers' pencil has unmistakably expressed his convictions.

W. D.

BOOKS AND AUTHORS

"It's Mighty Strange" (Stratford Co., Boston, \$1.50), by James A. Duncan, is the interesting story of how Clarissa Lincoln, a daughter of the New England Puritans, became first a Catholic and then a Little Sister of the Poor; her conversion was begun by meeting the Egan family, and her influence and example subsequently brought into the Church almost everybody in her village. Interwoven with the story, though not always with the best of artistry, are some good pages of apologetics. The stanch virtues of the Lincoln family are well described, many of the incidents narrated seem to be facts and most of the characters are quite life-like.—There is too much preciousness about Alma Newton's "Memories" (Duffield, \$1.00), a slender book which is chiefly concerned with the story of how she was crossed in love. The author's constant efforts to produce striking pen-pictures often result in failure.

"If I Were Twenty-one" (Lippincott, \$1.25), by William Maxwell, is the advice of a business veteran to the young man starting out in life. It is filled with amusing and telling anecdotes, some sane criticism of men and times, sound observations on human nature and what you might call a psychological analysis of American business methods. It is from the pen of a man who has had experience in what he calls plainly, "getting a job," maintaining that no man ever yet "accepted a position" and from one who has had experience in the still more trying task of keeping others to theirs.—"Our Backdoor Neighbors" (Abingdon Press, \$1.50), by Frank C. Pellet, is a nature-book of nearly a dozen sketches of animal life as observed by the author. The older reader will not find much to attract him in the sketches, for there is little given in the way of facts that is not already known or very easily accessible in briefer and more complete form; and the author's style is not very literary. However, younger readers will doubtless profit by an acquaintance with "Our Backdoor Neighbors," and are sure to like the eighty illustrations in the book.

Father Thomas S. McGrath has added to his other little prayer books a manual of "Prayers for Our Dead" (Benziger, \$0.30 and \$0.60), containing the Latin and English of the Missal's Requiem Masses, the burial service of children and adults and various indulgenced prayers for the dead.—"Czem Ja Bede?" (National Capital Press, Washington, \$0.50) is the title of the Polish version of Father Cassilly's valuable pamphlet on vocations, "What Shall I Be?" which is published by the America Press. Father Aurelius Borkowski, O.F.M., the translator, has added accounts of the different Religious Orders and Congregations and filled the book with appropriate illustrations.

—Our Sunday Visitor Press has out a new and revised edition of the Rev. Lawrence Hoyt's "School Children's Prayer Book" (\$0.12 and \$0.15). All the prayers that little ones need are there.—Father Francis Cassilly, S.J., has prepared a "Catechism for First Communion" (Catholic Instruction League, 1000 W. 12th St., Chicago, \$0.05; \$2.75 a hundred) which priests and teachers would do well to examine. In twenty-three short chapters is given in very simple language everything that little boys and girls of seven need to know in order to make their First Communion properly and valuable suggestions are also offered the children's teachers.—"What Luther Taught" (America Press, \$0.15), Fathers Husslein and Reville's strong booklet, has appeared in an English edition to which Father Thurston contributes an introductory chapter and Father Ernesto Canguero of S. Paulo, Brazil, has translated the book into Portuguese under the title "*O Que Luthero Ensinou*."

There was once a piper of whom it was written that "the only tune that he could play was, 'Over the Hills and Far Away.'" The first part of the indictment seems proved against Mr. Edgar Lee Masters, the evidence in the case being "Toward the Gulf" (Macmillan, \$1.50). The "blurb" which the publishers are good enough to forward with the volume avers that Mr. Masters' "analysis of motives" is "merciless," and his "understanding of character" sufficient to make his work "impressive," and for once the "puff direct" is not without an element of truth. Unfortunately, however, Mr. Masters apparently finds all his world an underworld, and most of his men and women gross creatures enmeshed in the web of fate and flesh. A poet trifling with his high gift is a sight for tears, and judged in the light of this canon, Mr. Masters' last volume is enough to evoke a roaring lacrymal Niagara.

This is the sonnet that gives a title to "Shepherd My Thoughts" (Kenedy, \$0.75), Father Francis P. Donnelly's recent book of poems:

I wish to pray and from the ceaseless war
Of worry summon forth the sweet delight
Of holy peace. Full easily from sight,
But scarcely from the soul, the world I bar;
My flock of thoughts, how timorous they are!
They rush where fairer pasture lands invite,
Down easy hollows from the harder height;
And one and ninety-nine are lost afar.
Good Master, they are Thine and know Thy voice;
Send it now sounding down the devious ways
And dark where they have wandered from Thy care.
Ah, surely they will hearken and rejoice,
And thronging flock to meet Thy kindly gaze;
Shepherd my thoughts and fold them into prayer.

"The Earthquake" (Scribner, \$1.50) tells in Arthur Train's interesting way the story of a wealthy American family's metamorphosis by the present war. John Stanton, a millionaire, leaves America with his wife and daughter in quest of health and returns to find the country involved in the present conflict. They immediately enter into the spirit of the struggle and the effects upon each are described. The rank and file of American patriots will see little sacrifice in a family of four living at an expense of \$25,000 a year, when our brave heroes are giving life itself for the defense of our country in the shell-torn trenches of France.—"Martin Rivas" (Knopf, \$1.60), by Alberto Blest Gana, which has been translated by Mrs. Charles Whitham, may be considered "the greatest of Spanish novels," but it is safe to say that the translation will never win for the book that distinction among English readers. It is a materialistic South American love-story with scarcely a chapter in it that leaves a pleasant impression on the mind. The characters are quite ordinary and the rather weak plot is not artistically developed.—In "Irish Joy Stories" (Mahon Press, New York, \$0.50) Sheila Mahon, whose writings reveal a touch of real Cel-

tic genius, has collected and published eight of her stories of Irish fairy-lore. The little book contains amusing tales of the "good folk," the Leprehawn, and the traditions connected with these tiny people, whose reputation for wonder-working is still sacred at many an Irish fireplace and in many an Irish heart.—*"The Son Decides"* (Houghton Mifflin, \$1.35), by Arthur Stanwood Pier, is an account of how an American college boy of German parentage gradually changes his attitude toward the war and ends by becoming a volunteer. Strange to say, the boy's father loses his German accent as the story proceeds.

BOOKS RECEIVED

- American Book Co., New York:**
Business English: Its Principles and Practice. By George Burton Hotchkiss, M.A., and Celia Anne Drew, Ph.B. \$1.08; *A First Spanish Reader.* By Erwin W. Roessler, Ph.D., and Alfred Remy, A.M. \$0.68.
- Aquinas Academy, Tacoma, Wash.:**
Doctrinal Discourses for the Sundays and the Chief Festivals of the Year. In Four Volumes. By Rev. A. M. Skelly, O.P. First volume, from the First Sunday in Advent to Quinquagesima Sunday, Inclusive. \$1.25.
- Bureaux de la Revue, 274 Côte Beaver Hall, Montreal:**
Le Droit International: Leçons du passé—Perspectives d'avenir. Par Eugène Duthoit.
- Rt. Rev. Victor Day, Helena, Montana:**
The Church at the Turning Points of History. By Godefroid Kurth. Translated from the French by Rt. Rev. Monsignor Victor Day, Vicar General of the Diocese of Helena. \$1.25.
- Dodd, Mead & Co., New York:**
Tales of Wartime France. By Contemporary French Writers. Translated by William L. McPherson. \$1.25; *Japan at First Hand: Her Islands, Their People, the Picturesque, the Real.* By Joseph I. C. Clarke. 125 Illustrations. \$2.50.
- George H. Doran Co., New York:**
The Escape of a Princess Pat. By George Pearson. \$1.40; *The Silver Trumpet, a Book of Verse.* By Amelia Josephine Burr. \$1.00; *Face to Face with Kaiserism.* By James W. Gerard. \$2.00; *Mexico's Dilemma.* By Carl W. Ackerman. Illustrated. \$1.50; *Rough Rhymes of a Padre.* By "Woodbine Willie." M.C., C.F. \$0.50.
- Duffield & Co., New York:**
After: a Novel. By Frederic Pierpont Ladd. \$1.50.
- E. P. Dutton & Co., New York:**
Hours of France in Peace and War. By Scott Mowrer. \$1.00; *Bombs and Hand Grenades, British, French and German. A Handbook Showing Their Construction and Technicalities, Giving Full Instructions as to How to Use and How to Render Useless.* By Captain Bertram Smith. \$2.00.
- Harper and Brothers, New York:**
Maria, a South American Romance. By Jorge Isaacs. The Translation by Rollo Ogden. An Introduction by Thomas A. Janvier. \$1.25.
- Hearst's International Library Co., New York:**
A Minstrel in France. By Harry Lauder. \$2.00.
- B. Herder Book Co., St. Louis:**
A Memoir of William A. Stanton, S.J. By William T. Kane, S.J. With an Introduction by the Most Reverend J. J. Hardy, D.D., Archbishop of Omaha. \$1.25.
- Houghton Mifflin Co., Boston:**
The Warfare of Today. By Lieut. Colonel Paul Azan, Litt.D., of the French Army. Translated by Major Julian L. Coolidge, U. S. R. With Illustrations. \$2.50; *They the Crucified and Comrades. Two War Plays.* By Florence Taber Holt. \$1.00.
- P. J. Kenedy & Sons, New York:**
Religious Profession: a Commentary on a Chapter of the New Code of Canon Law. By Hector Papi, S.J., Professor of Canon Law, Woodstock College. \$1.00.
- J. B. Lippincott Company:**
The Little Lame Prince. By Miss Mulock. With Illustrations by Maria L. Kirk. \$0.50; *Winona's War Farm.* By Margaret Widdemer. With Illustrations by Harriet Roosevelt Richards. \$1.25.
- Little, Brown & Co., Boston:**
Songs of Sunrise. By Denis A. McCarthy. \$1.25; *A Soldier Unafraid. Letters from the Trenches on the Alsatian Front.* By Captain André Cornet-Auguer. Edited and Translated, with an Introduction, by Theodore Stanton, M.A. \$1.00.
- Longmans, Green & Co., New York:**
Edith Cavell and Other Poems. By David Anderson. \$1.00.
- The Macmillan Company, New York:**
Psychology and Preaching. By Charles S. Gardner. \$2.00.
- Marshall Jones Company, Boston:**
The Mythology of All Races: Egyptian. By P. Max Müller, Ph.D.; Indo-Chinese. By Sir James George Scott, K.C.I.E. Volume XII. \$6.00.
- John Joseph McVey, Philadelphia:**
Theory and Practice of Educational Gymnastics for Junior High Schools. By William A. Stetcher, B.S.G. \$1.50.
- The Pilgrim Press, Boston:**
Christ: and the World at War. Sermons Preached in War-Time. Edited with an Introduction by Basil Mathews, M.A.
- G. P. Putnam's Sons, New York:**
The Virgin Islands of the United States of America: Historical and Descriptive, Commercial and Industrial Facts, Figures and Resources. By Luther K. Zabriskie, Formerly Vice-Consul of the United States of America at St. Thomas. With 109 Illustrations and 2 Maps. \$4.00; *Aircraft and Submarines: the Story of the Invention, Development, and Present-Day Uses of War's Newest Weapons.* By Willis J. Abbot. With Eight Color Plates and 100 other Illustrations. \$3.50.
- Small, Maynard & Company:**
The Best Short Stories of 1917, and the Yearbook of the American Short Story. Edited by Edward J. O'Brien. \$1.50.
- University of California Press, Berkeley:**
Footnotes to Formal Logic. By Charles H. Rieber.
- P. V. Volland Company, Chicago:**
Just for You. Rhymes by Pauline Croll. Illustrations by Mary R. Bassett; *Sunny Rhymes for Happy Children.* Rhymes by Olive Beaupré Miller. Illustrations by Carmen L. Browne; *Tales of Little Cats.* Verses by Carrie Jacobs-Bond. Illustrations by Katharine Sturges Dodge. \$0.50 each.

EDUCATION

Schools and Patriotism

THE teaching of patriotism to the youth of our land is one of the big duties that devolves upon the teacher today. Not that it is anything new, for always and at all times this has been one of the chief obligations of those who instruct the young. But just at the present moment, when our country is involved in war, special emphasis must be laid on this subject. No opportunity may be lost in which to point out to our boys and girls the God-given law of love of country which has its source in the very words of Christ Himself, "Render unto Caesar the things that are Caesar's." In Catholic schools, especially, where religious devotions are in the order of the day, a particularly happy occasion is offered, outside of the classroom, for the emphasis of the patriotic note, when prayers are said for our arms and for the eternal repose of our soldiers who die in the service of the flag.

But how is patriotism to be taught? Is there to be a text-book for it, as there is for arithmetic or geography, with lessons assigned and recitations heard? Perhaps it might not be a bad idea for some one to get up a little text-book in patriotism; but that has yet to be done. In the meantime patriotism must be taught, text-book or not. How is it to be done?

FOUNDATIONS OF PATRIOTISM

THERE are in truth 100 text-books on patriotism; just as many, at any rate, as there are of all the other studies of the school combined. For it is from the pages of every other book, be it geography or arithmetic, spelling or history, or catechism, that we must draw our real lessons in the love and service of our country. Patriotism, after all, is nothing but character-building, the training of the young in high ideals, in honesty and purity, in strength and sturdiness, for love of God and country. Even in so prosaic a thing as a spelling lesson patriotism may be taught, when a boy or girl is trained in thoroughness and accuracy, the same thoroughness and accuracy that some day will serve the nation as surely as arms protect it, or ships defend it.

There is perhaps no book, however, so rich in opportunities for the teaching of patriotism in school as our American history. From the pages of our country's history we can draw innumerable lessons in love and service of the flag; out of those pages shine forth the ideals of our nation's founders, the heroism of our forefathers; from their fabric the wise teacher will weave the background for his pupils' nationalistic thought, making them see, above all things, the aim and object of those first patriots of America who fought and bled and died to make our democracy a reality. The American history class in every school of the land today should be a veritable fountain of patriotic inspiration.

JINGOISM OPPOSED TO PATRIOTISM

BUT is this a fact? Is true patriotism taught in our American history classes? Or is it rather mere jingoism that we give our youngsters when we open up to them the story of the country's struggles? Do we strengthen our youth, put backbone into them, and fire their souls with inspirations that will bear fruit, when we recount to them the glories of our dead heroes? Or do we only weaken them in the process by so filling their heads with vanished splendors that they can see nothing else? "America has never been defeated!" is one of the slogans of the hour, and assuredly we have a right to be proud of the flag that has never been pulled down in surrender. But would it not be better for us to cry, America never shall be defeated! and then make the word good? The point is, our dead heroes *are* dead; they can fight our battles no more for us, excepting insofar as their ideals and their bravery inspire us, not to mere adulation but to emulation, to

action. The fault is in our method. From the manner in which too many of us teach American history, or have been taught it, we are in danger of relying altogether too much on George Washington and Patrick Henry, instead of upon ourselves. We are liable to let the glories of the past blind us to the weaknesses of the present.

A few years ago Brigadier General Edwards, U. S. A., criticizing our American school histories, spoke a word of warning that, in the light of what has happened during the past year, was truth itself. Our boastful American histories, he said then, "will be in large part to blame if this country ever comes to grief for its military unpreparedness." "Full of blow and braggadocio," he characterized those histories, educating the youth of the land to the idea that "we can lick all creation," and so on. Even today do we not frequently see the challenging word that "one American can beat a dozen Germans"?

NEED OF A JUDICIOUS TEXT-BOOK

THERE is no greater need in our schools today than a judicious teaching of American history. We dare not make jingoes of our children. The reaction would be fatal. The fruit of chauvinism is destruction. The mistakes we have made in the past in this regard should be enough to warn us. For instance, the truth about the Revolutionary War, and the War of 1812, as our newer researches show us, is disconcerting, to say the least. Truth and justice must be served. Yet this does not in the faintest degree imply the loss of our original American ideals or the juggling of right and wrong. On the contrary, if we study the American Revolution in its true light, the ideal of democracy is far better served than in the old way of laying galling emphasis on mere acts and consequences instead of stressing the causes and motives of the struggle. Self-government, self-determination, is our avowed ideal in the world-conflict today. A proper interpretation of our first war but reveals the same high objective which is certainly more deserving of emphasis than the incidental item of taxes. Dr. Albert Bushnell Hart's recent volume, "New American History," will throw much light on this question for teachers and students; and another book that has lately appeared, "The American Revolution in Our School Text-Books," by Charles Altschul, will serve even more pointedly to show how American history should be taught.

WHERE WE FAIL

THE big weakness in our present method of teaching American history is a fatal leaning toward provincialism, a failure to grasp the basic truth of world-independence, of international unity. We have been, and are, doing the very thing that we reprehend in Germany, inculcating in the young an aloofness, a false spirit of conscious superiority that has no real foundation. What we should do and what we must do, is build the foundation, the first stones of which, of course, are the ideals and deeds of our fathers. But that is not the whole structure.

We must teach patriotism in our history classes. There, above all other places, can we show our true metal; and there, above all other places, can we demonstrate how true to the touchstone of Christian philosophy are our American ideals. The pupil who learns the history of his country as it should be taught him will know that there are ideals; that it is worth while to be true to them; that there is a right and a wrong, between which, as Theodore Roosevelt has so aptly put it, "there can be no neutrality." Such false philosophies as the one which tells us that "all things in life are relative" will have no chance with a mind so trained. Smug satisfaction, the blindness and boastfulness which destroy men and nations, will be unknown to the American citizen so educated. The true American patriot is the one who knows his country's soul. The school history which we teach him must express that soul; his teacher must reveal it to him.

C. P.

SOCIOLOGY

The Country Child

IMMORTALIZED in story and celebrated in song, the life of the country child has come to be regarded as the ideal child-life, all light and beauty and purity, against which, in the strongest contrast, looms the dark life of the city youngster: a life which has likewise grown to its own place in the literature and thought of the people of every land. The conviction that the country child has every advantage, so far as health and happiness and moral safety are concerned, is universally established.

All this has its foundation in fact, but nevertheless everything that is said and thought concerning the superiority of the life of the country child over that of his brother of the city is not based on fact. The advantages are not all in the green lanes; or at any rate, there are disadvantages there as well as in the street and alley of the town. Yet, if we were to rely wholly on the writings of the sociologists and reformers of the present day, or to draw our conclusions from their activities only, we would be forced to believe that except in the city, there are no dangers to be coped with in the raising of children, no perils to the health or morals of the young to be fought except those of the congested districts of great centers of population.

THE COUNTRY SCHOOL

THIS is not to minimize the difficulties of child-raising in city surroundings, where there are indeed dangers and obstacles almost beyond computation. But has not the contemplation of these evils more or less blinded us to the dangers with which the country child is surrounded? Yet these dangers demand fully as much attention as those of the city. Some way must be found in which they may be reached and remedied. The school appears to be the likeliest medium.

The fact is, most of the dangers and evils imperiling child life in the country may be said to focus themselves, one way or the other, in the country school. In the first place, the country school is all too often such an unhygienic and unsanitary place as would not be tolerated in a city. And in the second place a very great number of the children attending the country school are sent to it badly devitalized by conditions at home, and all the more susceptible to the dangers the school itself presents. Child life is cheap in the country. The children of hard-working farmer parents, who themselves toil twelve hours a day, year in and year out, are too often regarded as mere chattels on the farm, or, if not exactly that, at any rate are treated with an indifference to health that in the long run works considerable evil. Such children are given their work to do, school or no school; and if school there must be for them, it is only the tag end of their energies that they can possibly bring to it. Then, if it is to a school poorly ventilated, over- or under-heated, sans every sanitary and hygienic necessity, who can deny that the health of the child will suffer? Yes, even the health of the country child, popularly supposed to be so natively robust and rosy-cheeked as to be immune from all bodily danger.

SAPPING THE CHILD'S VITALITY

OF course it is a good thing for boys and girls to have the advantages that country life affords: a certain amount of exposure to develop hardihood and resistance; a certain amount of hard work to put spines in them. But the trouble is that both country parents and country teachers are prone to look upon the country child as a creature very especially immune from all the ordinary weaknesses of children. Yet a child is a child, wherever you find him: a tender and growing thing that must be nurtured; that must not be overworked; that must not be too much exposed. Take the matter of extremes of weather, for instance. No one will deny that country children are very often exposed to the elements in a way that is decidedly

harmful, that leaves them very susceptible to disease, and all the more so if their vitality has already been sapped by long hours of heavy work, by lack of the sleep that is absolutely necessary for them, and finally by hygienic conditions in the school that are pretty well calculated to put the finishing touch on their bodily injury.

Then again, if too much strain is made on the vitality of the country child through exposure, through over-work, through "choring" at unearthly hours when sleep is what the young body needs, or through labor that exhausts, not only is he exposed to the danger of undermining his health, but what energy is left him to assimilate his studies? What powers can he possibly bring to the classroom with which to cope with the problems of mental development? Education under such circumstances cannot be a success.

LURES OF VICE IN COUNTRY LIFE

SO much for the bodily health of the country child. As for the spiritual, there are evils and dangers in the country and the village that should not be forgotten while we are hearkening to the warnings against the perils and allurements of city life. Parents who fret about their children leaving home for the city, or who spend sleepless nights worrying about the sons or daughters already gone to the town; teachers who gaze with complacency on their young charges of the country side, sighing with a sweet sense of security over the pitfalls that threaten the children of the distant metropolis, such parents and such teachers would do well to give a second thought, in the same regard, to the youngsters who still remain in the rural districts. Home they may be; but because they are not exposed to the noise and rush and distraction of the city, it does not follow that they are safe from the traps of sin or immune from terrible temptations. There are lures and perils in the country that are just as omnipresent and just as fatal as any in the "wicked city." Those who know can tell of wickedness in the country such as would put the Barbary Coast to shame. The pastor in the country town, for one, can tell us no little about the dangers to which boys and girls are exposed, right at home, in the "safe" country districts, without even a step in the direction of the bright lights of city life.

PROBLEMS OF THE COUNTRY CHILD

THESE dangers exist. If then, to cope with them, our country youth can bring, as he likewise brings, perhaps, to his studies in the country school, only a devitalized body, a body overstrained by exhaustive labor, by unearthly hours and lack of the proper amount of sleep; a body, furthermore, weakened by unhygienic conditions in the school, what can be the result? Can the fruit of such living be, after all, so very much sounder and more wholesome than that of life in even the most congested city districts, where restricted space, lack of good air, pollution of the atmosphere by smoke and gases, and nerve-shattering noise, attack and undermine the vitality of the town-bred child? Sometimes those who have had to observe closely and first hand the actual life of the country child, supposedly so refreshing, so immune from danger, yet in actuality too often a life of bodily and spiritual neglect, sometimes such people are tempted almost to a belief that of the two, the city child has the better of it. In the long run, at any rate, he has advantages that the country child never gets. And that is just the point. The country child should have these advantages. He should have hygienic surroundings in his school. He should have rest and recreation at home. He should have all the helps and safeguards of body and soul that are the rightful due of the growing child, and especially of the adolescent youth. There are problems in the country, problems of the country child, just as serious, demanding just as careful attention and just as quick a solution, as any relating to life on the city streets.

PAUL CHARLES.

NOTE AND COMMENT

Remailing Catholic Literature

AN excellent and very practical plan for the distribution of Catholic literature is offered by the International Catholic Truth Society. The suggestion is made by it that those interested in the remailing of Catholic literature should send an envelope, enclosing a three-cent stamp, to the address, 407 Bergen Street, Brooklyn, N. Y. In return the society will communicate the name of a mission or person to whom such literature can be advantageously forwarded. Those who have undertaken this work of charity can similarly interest their friends in mailing some Catholic papers and magazines into isolated districts. The subject might furthermore be mentioned at the meetings of Catholic societies, so that as many as possible will interest themselves in this campaign for the diffusion of Catholic truth.

Parochial Schools in Lead

A REMARKABLE triumph was recently scored by the parochial schools in a Thrift Stamp Essay Contest conducted by the St. Louis *Globe-Democrat*. All the schools, public and parochial, of Missouri and southern Illinois, were included. The competitors were divided territorially into two groups, in the first of which alone 5,400 papers were submitted. The judges were the superintendent of the public schools of St. Louis, the superintendent of the parochial schools and Rabbi Sale. In each group the first prize was won by a pupil from our Catholic parochial schools. The winner in the first group was Albert Weidinger, of St. Liborius' parochial school, St. Louis, while in the second group the first prize was awarded to Robert Palmer, of St. Andrew's parochial school, Murphyboro, Ill.

Laymen's and Women's Retreats

THE first announcements of laymen's and women's retreats for the coming season have been received. The Missionary Association of Catholic Women offers the opportunity of a retreat for women at Our Lady's Academy, Chicago, to open August 7 and close August 11. Applications are to be sent to the home of the Association, 834 Thirty-sixth Street, Milwaukee, Wis. Eight retreats for the laity are to be conducted by the Fathers of the Divine Word at Techny, Ill. The retreats for men will take place July 11-14, August 8-11, and a German retreat July 18-21. The retreats for women are set for June 27-30, August 1-4, August 22-25, August 29-September 1, and a German retreat July 4-7. The laymen's retreats are held at St. Mary's Mission House, and a special appeal is made to the young men who are likely soon to receive their country's call to arms. No better preparation can be made by them for the serious task of war than a good retreat. The women's retreats are conducted at St. Ann's Home. Both institutions are situated at Techny, Ill. Last year more than 600 men and women attended the various exercises. This is the best recommendation.

The Power That Guards the Pope

WITH noble fearlessness the recent pastorals of the English Bishops have defended the rights and honor of the Holy Father. The Bishop of Nottingham looks back to the time, upwards of half a century ago, when the Temporal Power of the Pope, "consecrated by the sanctions of 1,000 years, was assailed by the anti-Christian revolution, aided by Napoleon III and by the Palmerstons and Russels here at home." It was then that the far-seeing Cardinal Manning described the Temporal

Power of the Sovereign Pontiffs as "the keystone of the arch of Christian civilization, which could not be disturbed without entailing the collapse of the whole superstructure." This forecast, says the Bishop, has been realized today. He then alludes, in striking words, to the fate of all who have lifted violent hands against God's anointed:

Napoleon I, with the sagacity of a great statesman, used to say that in dealing with the Pope you should treat him as though he were master of 200,000 men, which meant, a century ago, that he should be treated as one of the great powers of the world. But his estimate fell far short of the truth. Napoleon learned to his cost, that while he could capture and imprison the Pontiff, he was powerless to subdue him, and still less to avert the Nemesis which dogs the footsteps of every persecutor of the successor of the Fisherman. It is not too much to say that his insolent treatment of Pope Pius VII evidently cost him his imperial crown. And yet, in the bitterness of his soul in his exile at St. Helena, the only friend he had left was the saintly Pontiff he had outraged.

The world, Bishop Lacy concludes, is approaching a great crisis, and nothing will save it from disaster save "the Wisdom that sitteth on the Throne." There is a Power more than human that defends the Pope, as there is a Wisdom greater than that of man which guides the Church.

Schwab Corrects False Report

IN a speech reported throughout the press of the land, Mr. Schwab had apparently expressed himself in a most outspoken manner in favor of the Bolshevik sentiment. Among other consequences of that address "Bill" Haywood, the I. W. W. leader, had presented him with a pair of overalls, together with his congratulations. Mr. Schwab has since seen fit to correct the impression left by the report:

I have had a lot of notoriety in the misquotation of remarks that I have not before this made any effort to correct. I said, "The world of the future is to be ruled by the people who work." I meant by the people who work not only those who work with tools and with the machine, but those who work with heart, brain and energy. I regard myself as a worker and all my men as workers. The point I want to make is that the aristocracy of the future cannot and dare not be that of people born to position and control by noble lineage and wealth. It will not conform with the standards of the future that such should direct the enterprises of the world. Those who have striven for their country and for humanity, those justly should rule.

This answers the interrogation with which AMERICA had reproduced the significant passage of his reported speech which in plain words aligned the steel magnate with the Bolshevik movement.

The Knights of De l'Epee

THE Knights of De l'Epee, a national Catholic organization for the deaf, desire to bring their order to the notice of the Catholic deaf throughout the country. They believe that many who might avail themselves of its advantages are still unaware of its existence. The order is similar to that of the Knights of Columbus, but its purpose is to unite fraternally all Catholic deaf men of sound bodily health and good moral character, between the ages of eighteen and fifty-five years, to give them all possible aid, socially, morally and intellectually, to establish a fund for the relief of distressed and sick members, and finally to be of assistance to the widows and orphans of deceased members.

The Order shall aim to preserve the good faith of all members of the Catholic Church; to encourage faith, loyalty and honor among its members; to assist in spreading, whenever deemed urgent, proper means for the uplift and educa-

tion of the Catholic deaf children. It shall give its support in every possible way to Catholic chaplains engaged in missionary or educational work among the deaf.

The organization has headquarters in many of our larger cities and all persons in search of information can communicate with the Supreme Knight, James F. Donnelly, 811 Walnut Street, Richmond Hill, L. I. For ladies the order of the Ladies of De l'Epee has been established, similar to that of the Daughters of Isabella. Its consolidation with the men's organization will be acted upon at the Baltimore Convention, which is to be held in August. The organizations of both the men and the women take their name from the founder of the sign language, the Abbé Charles Michael De l'Epee.

A "Methodistic" Discovery

METHODIST bishops and editors are perhaps the most wonderful explorers this side of the moon; they are perpetually finding and describing strange and uncanny things that do not exist, at least outside of their own disordered imaginations or untruthful hearts, as the case may be. Thus not long since one of their bishops discovered some outrageous statements in St. Alphonsus Liguori, that were not there, another bishop hit upon an unholy doctrine in the "*Ne Temere*," that had no existence in objective fact, the editor of the *Northwestern Christian Advocate* found words in an editorial of AMERICA, that were written by himself in his own office, the editor of the frowzy little damosel, the *Christian Advocate*, in writing of the editors of AMERICA presented fiction for fact. Truly, they are wonderful explorers, these Methodist folk. As a consequence the following abstract, marked *Methodist Centenary Bulletin*, which was sent to AMERICA from Corydon, Indiana, did not cause even a ruffle of surprise: a Methodist explorer had made another discovery, that is all.

A closetful of human skulls, neatly packed away, row upon row, was the gruesome discovery workmen made when they began to remodel the buildings purchased by the Methodist Episcopal Church for their mission school in Puebla, Mexico.

The school today bears no trace of its bloody past. It is all very quiet and graceful with galleries running around flowery patios and the soft hum of girlish voices as they study aloud within the pleasant rooms. But had the skulls been made to talk they might have told some ghastly tales, for the school buildings were once part of the old Inquisition buildings. Puebla has always been the ecclesiastical capital of the country, and until the early part of the nineteenth century was the seat of the cruelest proceedings of the Inquisition.

When the Inquisition was overthrown, the infuriated people, many of whom had lost brothers and fathers and even sisters at the hands of the priests, attacked these buildings as they attacked the Bastille in France. They found few victims alive, but when they began furiously hacking at the walls, there was a hollow sound; and twelve chambers were uncovered in which heretics had been walled up alive. The skeletons had the rags of their clothing still clinging to them.

A whole closetful of human skulls! A school with a bloody past! The seat of the cruelest proceedings of the Inquisition! Infuriated people, many of whom had lost brothers and fathers and even sisters at the hands of the priests! Heretics walled up alive! Skeletons had the rags of clothing still clinging to them!

The lights are low on the Bowery, and the Methodist editor is tearing passion to tatters, to the joy of a sweaty rabble. But what is the truth? Only this, the Inquisition never operated in Puebla and never put anyone to death in that city. It is to be hoped that such trifling and continued exposures of Methodist bishops and editors will not cause them to discontinue their explorations. By all means let them push on their investigations, for some day they may fall across this objective fact: "Thou shalt not bear false witness against thy neighbor."